

Arthur Miall
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THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION"

VOL. XXIV.—NEW SERIES, No. 985.]

LONDON: WEDNESDAY, SEPT. 14, 1864.

PRICE { UNSTAMPED .. 5d.
STAMPED..... 6d.

ROYAL POLYTECHNIC.

Patron: His Royal Highness the Prince of WALES.
Completion of the Repairs and Ornamental Decorations, and re-opening of the Institution on Monday, 19th September. New Lecture by Professor J. H. Pepper, F.C.S., A. Inst. C.E., on "Sound and Acoustic Illusions." This Lecture it is hoped may be a fitting companion to the celebrated Ghost Lecture, and will include amongst other curious Acoustic deceptions and experiments, an imitation of the Brazen Talking Head of Albertus Magnus—Professor Wheatstone's Telephonic Concert The principles of genuine Talking Machines—Harmony and Discord will be exhibited on the screen by a new and beautiful arrangement devised by Mr. Pichler—The Ghost Illusions and Scenes as usual (J. H. Pepper and Henry Dircks, joint inventors) by Mr. J. L. King—New Musical Entertainment by Mr. R. Coote, illustrating the Story of "Sindbad the Sailor."

BAPTIST MISSIONARY SOCIETY.

On WEDNESDAY EVENING, Sept. 21st, a FAREWELL SERVICE will be held at BLOOMSBURY CHAPEL, to take leave of the Rev. A. SAKER and the Rev. Q. W. THOMSON, proceeding to the Mission on the West Coast of Africa.
The Rev. W. BROCK will preside.
Addresses will be delivered by the Missionaries, the Rev. C. M. BRIDELL, and Dr. UNDERHILL. Other ministers will also take part in the proceedings.
Service to commence at Seven o'clock.
FREDERIC TRESTRAIL, } Secretaries.
EDWARD B. UNDERHILL, }

APPRENTICESHIP SOCIETY.

The next HALF-YEARLY ELECTION will take place at the CONGREGATIONAL LIBRARY, FINSBURY CIRCUS, on TUESDAY MORNING, Sept. 27, 1864. The Poll will commence at Eleven o'clock and close at One precisely.
I. VALE MUMMERY, } Hon. Secretaries.
W. WELLS KILPIN, }

TOTTENHAM-COURT-ROAD CHAPEL.

The Committee of the London Congregational Chapel-Building Society have much pleasure in announcing that the Rev. J. W. BOULDING, of Glasgow, has accepted the invitation to be the MINISTER of this Chapel, and that the Chapel will be REOPENED for PUBLIC WORSHIP on THURSDAY, the 29th of September.
Particulars of the Opening Services will be given in a future announcement.

HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET, W.C.

Patron—Her Majesty the QUEEN.
This Hospital is not Endowed, but is wholly dependent on Voluntary Contributions for support.
FUNDS are urgently needed.
F. H. DICKINSON, Chairman.
BANKERS:
Williams, Deacon, and Co.; Messrs. Hoare; Messrs. Harries.

HOSPITAL for DISEASES of the SKIN, NEW BRIDGE-STREET, BLACKFRIARS.

The Committee earnestly seek the Sympathy of the Christian Public, for the many Sufferers attending this Hospital. Nearly 1,000 attend weekly; 127,123 have received the benefits of the Charity since its establishment in 1841. The expenses are necessarily very heavy.
DONATIONS or SUBSCRIPTIONS will be most thankfully received. Bankers—Messrs. Barclay, Bevan, and Co., Lombard-street.
GEORGE BURT, F.R.C.S., Hon. Secretary,
ALFRED S. RICHARDS, Secretary.

FORSYTH'S TEMPERANCE HOTELS.—

FORSYTH'S "COBDEN" HOTEL, 87, ARGYLE-STREET, GLASGOW, Central, Elegantly Furnished, Commodious, and Perfectly Ventilated. Also FORSYTH'S HOTEL, ABERDEEN.

IMPERIAL HOTEL, SACKVILLE-STREET, DUBLIN.

The attention of English and Foreign Tourists visiting Dublin is respectfully invited to the advantages which this extensive Establishment affords in its good accommodation and moderate charges. It is centrally situated, in one of the finest streets in Europe, directly opposite the General Post-office, and within a few minutes' drive of all the railway and packet stations, Phoenix Park, Zoological and Botanic Gardens, &c., &c. Hot, Cold, and Shower Baths, with separate Dining, Coffee, and Smoking Rooms all on the first floor. The fixed charge of 1s. is made for attendance, which includes all gratuities to servants.

MECHANICAL ENGINEERING.—

Important to PARENTS and GUARDIANS.—YOUNG MEN are TRAINED in MECHANICAL and THEORETICAL ENGINEERING.
For particulars, apply to E. Hayes, Engineer, Watling Works, Stony Stratford, Bucks.

TO PARENTS and GUARDIANS.—

WANTED, an intelligent YOUTH as PUPIL to a SURGEON DENTIST, where he would have the opportunity of seeing hospital practice.
Address, L. D. S., care of Messrs. Anthony and Son, Bedford.

A YOUNG LADY of very respectable

family wishes for an ENGAGEMENT as JUNIOR TEACHER in a good school. Her accomplishments are French and Music. The highest references can be given.
Address, M. H., 26, Carlisle-terrace, Foxley-road, Kensington.

EXCHANGE of PUPILS.—A LADY

wishes to PLACE her SON (age fourteen) in a GOOD SCHOOL, conducted upon Christian principles; to receive in exchange a YOUNG LADY, upon mutual terms.
Address, B. C., Post-office, West Malling, Kent.

TO PARENTS and GUARDIANS.—A

CITY FIRM have a VACANCY in the Manufacturing Department for a YOUTH who can write a good hand. He would be able to learn the business. A nominal salary to commence with.
Apply, by letter only, to A. B., care of Mr. Barclay, Stationer, 29, Buckersbury, E.C.

TO GROCERS' ASSISTANTS.—WANTED,

in an Abstemious Family, an experienced YOUNG MAN, of good address, energetic, and accustomed to a Family Trade.
Address, G. W., 9, Petty Cury, Cambridge.

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HALL, near HOUNSLOW, is conducted with special regard to the requirements of the Sons of respectable Tradesmen and Farmers.
Mr. VERNEY is assisted by experienced resident Teachers—English and Foreign. The Pupils are carefully trained in good habits, and fitted for active Business Pursuits. The premises are extensive, and contain every convenience; the situation is high and healthy; the food is of the best description and unlimited; and the terms are moderate.
A Prospectus forwarded upon application; and Pupils admitted at any time.

HYDE-PARK SCHOOL, LEEDS.

The Rev. Dr. BREWER respectfully informs his friends that the NEXT SESSION will commence on TUESDAY, October 4th.
The premises, which are situated in a fine, open, and healthy suburb, are within a short distance of the railways and close to the omnibus roads.
Masters are engaged for the Foreign Languages, Drawing, Drilling, &c., and the Principal gives his undivided attention to the education and training of the Scholars. Terms, from 35 to 40 guineas per annum.
Reference permitted to the Parents of the Pupils.

BOARDING SCHOOL for TRADESMEN'S

SONS, ROCHFORD, ESSEX.
Principal—Mr. GEORGE FOSTER.
Terms, 20l. per annum. Circulars at Messrs. Mead and Powell's, 78, Cheapside.
N.B. Preparatory Department at Forest-hill

LONDON.—TO MINISTERS, CHRISTIAN

FRIENDS, and others.—Mrs. BERNARD respectfully solicits the kind patronage and recommendation of the above to her Private Hotel and Family Boarding House: thoroughly clean and well-aired beds insured; about five minutes' walk from King's-cross, twelve to City Terminus, where there are 2d. omnibuses to all parts. 1, Granville-square, Wharton-street, King's-cross-road. Bed, breakfast and attendance, 3s.

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BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Station, London-bridge, S.E.

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COMPANY.—ESTABLISHED 1824.
98, KING-STREET, MANCHESTER.
96, Cheapside, London.
Capital: One Million Sterling.
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Insurances are granted by this Company on nearly every description of Property in Great Britain, at moderate rates.
Insurances may also be effected on Property in Foreign Countries, and in some of the Colonies, at current rates.
Mills, Factories, and other hazardous risks will be specially surveyed at the request of the owner.
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Farming Stock insured Free from Duty, allowing the use of a Steam Threshing Machine.
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JAMES B. NORTHCOTT, Secretary to the Company.

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and DISCOUNT COMPANY (LIMITED).
Offices: 3, PENTONVILLE-ROAD, LONDON.
PETER GRAHAM, Esq., Oxford-street, Chairman.
Messrs. BOULTON and SONS, Northampton-square.

This Company is prepared promptly to negotiate all kinds of Financial Business, including Loans on good Personal Security, Advances for terms of years on Mortgage of Freehold and Leasehold Property, repayable by instalments; the Discount of good Bills; Advances on Shares, Deposit of Deeds, or for the erection or maintenance of Chapels, Schools, &c.
The Directors are also prepared to receive Deposits at call or on short notice, for which 6 per cent. will be allowed until further announcement.
E. BALCH, Secretary.

THE ROYAL INSURANCE COMPANY,

29, LOMBARD-STREET, LONDON;
AND
ROYAL INSURANCE-BUILDINGS, LIVERPOOL.

At the Annual Meeting, on the 5th inst., the following were some of the leading results disclosed in the Report to the Shareholders:—

FIRE BRANCH.

The Premiums of the year 1863 reached the sum of £341,668 Being an Advance of .. £40,977 over 1862; an amount of increase exceeding that of any previous year.
The Revenue from Fire Premiums has been enhanced in four years by the large sum of .. £113,353
The Duty paid to Government in 1863 was .. £75,993 Ditto, 1862 £88,966
Showing an Increase in one year of .. £12,973

Among the incidents which have tended to the advancement of the Royal within the last few months may be reckoned its action with respect to the losses sustained by the explosion of the Lotty Sleigh, which, although only consistent with the general tenor of the conduct of the Company, and ultimately proved to be no more than what had been done in former times by the oldest and most proverbially honourable among its contemporaries, yet attracted attention and public favour by its unhesitating promptness.

As the largest total of Revenue and the largest ratio of progression have been attained in the present year, so it happens that the largest profit which it has ever fallen to the Directors to record has likewise on this occasion to be announced. The balance of Net Profit on the year has amounted to £83,545; of which sum £34,100 only has been appropriated to Dividend and Bonus, and the large balance of £49,444 been carried to Reserve.

LIFE BRANCH.

The progress of the Life Branch, as shown by the new business transacted in the last year, is most promising, and the advances made, year by year, in the amount of new insurances effected, show clearly the estimation in which the Company is held. The following is a statement for the last five years:—

Net Sum Assured on New Policies		after deducting Guarantees.		Net Premiums.	
1859	....	£434,470 11 10	....	£13,086 0 5	
1860	....	419,241 16 2	....	15,079 17 10	
1861	....	521,101 17 0	....	16,827 18 0	
1862	....	701,427 15 3	....	22,333 13 2	
1863	....	752,546 13 10	....	24,069 13 8	

This rapid growth, amounting to 73 per cent. on the Sum Assured, and upwards of 80 per cent. on the Premium received in the course of five years, may justly be considered as larger than any which could have been reasonably expected. The first-half of the current year 1864, however, far outstrips the ratio of increase indicated by the figures just quoted, as the Sum Assured for that period of six months only actually exceeds Half-a-Million Sterling.

The rate of Mortality, likewise, still presents highly favourable features, and augurs well for the result to be shown by the quinquennial investigation, which is to take place when the present year is concluded.

PERCY M. DOVE, Manager and Actuary.
JOHN B. JOHNSTON, Secretary in London.
August, 1864.

DEBENTURES at 5, 5½, and 6 PER CENT.—

The CEYLON COMPANY, LIMITED

DIRECTORS.
Lawford Acland, Esq., Chairman.
Major-General Henry Pelham Burn.
Harry George Gordon, Esq., Stephen P. Kennard, Esq.,
George Ireland, Esq., Patrick F. Robertson, Esq.,
Duncan James Kay, Esq., Robert Smith, Esq.

MANAGER—C. J. Brains, Esq.
The Directors are prepared to issue Debentures for one, three, and five years, at 5, 5½, and 6 per cent. respectively; they are also prepared to Invest Money on Mortgage in Ceylon and Mauritius, either with or without the guarantee of the Company, as may be arranged.

Applications for particulars to be made at the Office of the Company, No. 12, Leadenhall-street, London, E.C.
(By order) JOHN ANDERSON, Secretary.

INTERNATIONAL FINANCIAL

SOCIETY (Limited),
60, Threadneedle-street, London, E.C.

DIRECTORS.
Robert Benson, Esq. (Messrs. Robert Benson and Co.)
John F. Blemmich, Esq. (Messrs. Frederick Huth and Co.)
Robert A. Heath, Esq. (Messrs. Heath and Co.)
Junius S. Morgan, Esq. (Messrs. George Peabody and Co.)
William A. Quentell, Esq. (Messrs. Frubling and Goecheu).
Herman Stern, Esq. (Messrs. Stern Brothers).
GENERAL MANAGER—William Hope, Esq., V.C.

In consequence of numerous applications the Directors have agreed to accept Deposits in sums as low as 50l., at a fixed rate of interest, and for periods not less than one year.
By order, WALTER A. MICHAEL, Secretary.

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Lent on Personal Security, Leases, &c.
SUMS from 10l. to 300l. ADVANCED two or three days after application, for two years, one year, and six months (repayable by weekly, monthly, or quarterly instalments), and good bills discounted. Charges moderate, and strict condence observed.

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ONLY PRIZE MEDAL

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Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

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FURNISH YOUR HOUSE WITH THE BEST ARTICLES

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DEANE'S—Celebrated Table Cutlery, every variety of style and finish.
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DEANE'S—Dish Covers and Hot-water Dishes. Prices of Tin Dish Covers in sets, 18s., 30s., 40s., 63s., 78s.
DEANE'S—Papier Maché Tea Trays in sets, from 21s., new and elegant patterns constantly introduced.
DEANE'S—Bronzed Tea and Coffee Urns, with Loysell's and other patent improvements.
DEANE'S—Copper and Brass Goods, Kettles, Stew and Preserving Pans, Stockpots, &c.
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DEANE'S—Gas Chandeliers, newly-designed patterns in Glass and Bronze—three-light glass from 63s.

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DEANE'S—Fenders and Fire-irons, in all modern and approved patterns.
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DEANE'S—Register Stoves, improved London-made Kitcheners, Ranges, &c.
DEANE'S—Cornices and Cornice-poles, a variety of patterns. French and English.
DEANE'S—Tin and Japan Goods, Iron Ware, and Culinary Utensils.
DEANE'S—Turnery, Brushes, Mats, &c., well made, strong and serviceable.
DEANE'S—Horticultural Tools, Lawn Mowers, Garden Rollers, Wire-work, &c.
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FOR FAMILY AND MANUFACTURING PURPOSES.—(PRIZE MEDAL).

Constructed on principles which the experience of fifteen years has proved to be sound, and improved by recent modifications, these Machines maintain the high reputation which they acquired on their first introduction. They are adapted for Trade Purposes and for Family Use, and the work produced (alike on both sides) is unequalled for strength, beauty, regularity, and durability. HEMMING, BINDING, GATHERING, &c., may be accomplished with facility. Illustrated Catalogues and Specimens of the Work may be obtained of the Patentees,

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Charitable Institutions, &c., liberally treated.

COALS.—Best Saudeerland, 24s.; Newcastle or Hartlepool, 23s.; best Silkestone, 22s.; Clay Cross, 22s. and 19s.; Coke, per chaldron, 15s.

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COALS.—Best Coals only.—GEO. J. COCKERELL and Co.'s price is now 25s. per ton cash for the BEST SCREENED COALS, as supplied by them to her Majesty and H. R. H. the Prince of Wales—13, Cornhill, E.C.; Purfleet-wharf, Earl-street, blackfriars, E.C.; Eaton-wharf, Grosvenor-canal, Pimlico, S.W.; Sunderland-wharf, Peckham, S.E.; and Durham-wharf, Wandsworth, S.W.; and at Brighton.

COALS.—By SCREW STEAMERS and RAILWAY.—LEA and CO.'S price for HETTON, HASWELL, or LAMBTON WALLESEND, the best House Coal direct from the Collieries by screw steamers, or the Great Northern Railway, is 24s. per ton; Hartlepool, 23s.; Silkestone, first-class, 22s.; second-class, 21s.; Clay Cross, 22s. and 19s.; Tanfield Moor, for Smiths, 18s.; Barnsley, 18s.; Hartley, 18s.; best small, 13s. Coke, 15s. per chaldron, Net cash. Delivered, thoroughly screened, to any part of London. All orders to LEA and COMPANY'S Offices, High-bury, N.; Kingsland, N.E.; Great Northern Railway Coal Department, King's-cross, N.; and 4 and 5 Wharves, Regent's-park Basin, N.W. No Travellers or Agents employed.

BEFORE YOU FURNISH, have an estimate from, or visit the Establishment of, BRANBY BROTHERS, Furniture, Patent Bedsteads and Bedding Makers, Complete House Furnishers, Upholsterers, and Carpet Factors, 121 and 123, Old Kent road, London, S.E. (next to Bricklayers' Arms Station). All goods warranted, and delivered carriage and packing free to any house in the kingdom. Established 1823.

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JOSEPH GILLOTT, METALLIC PEN-MAKER to the QUEEN, begs to inform the Commercial World, Scholastic Institutions, and the Public generally, that, by a novel application of his unrivalled Machinery for making Steel Pens, he has introduced a NEW SERIES of his useful productions which, for EXCELLENCE of TEMPER, QUALITY of MATERIAL, and, above all, CHEAPNESS in PRICE, must ensure universal approbation, and defy competition.

Each Pen bears the impress of his name as a guarantee of quality; they are put up in boxes containing one gross each, with label outside, and the fac-simile of his signature.

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SEWING MACHINES of the very First Class of Excellence and Workmanship, in each of the various descriptions of stitch, for cloth, linen, leather embroidery, and glove-sewing, including Prize Medal Machines. The quality of these Machines can always be depended on. For sale under direct supply, retail, wholesale, and for exportation.

The American and English Sewing Machine Company, 457, New Oxford-street, London, W.C.

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The beneficial and emollient advantages of GLYCERINE, for softening the skin and preventing or curing cracked hands, are secured by Laundresses or Servants when using Harper Twelvetees' popular Preparation of

GLYCERINE AND SOAP-POWDER,

a Penny Packet of which will make nearly a pound of strong Washing Soap. It greatly expedites the Family Wash, and is regularly used by Thousands of Families on account of its harmless, effective, and economical properties. Ask for "Harper Twelvetees' GLYCERINE for Washing." Sold by Grocers and Druggists.

HARPER TWELVETREES' FAMILY MANGLE for 80s. does its work perfectly and satisfies every purchaser. Other sizes at 45s. and 60s. Washing Machines, carriage paid, 50s. and 60s. Clothes-Wringers and Starchers, carriage paid, 12s. 6d., 20s., 30s., and 40s. Easy terms of purchase. City Show-rooms, 81, Bishopsgate-street Within, E.C. Manufactory, Bromley-by-Bow, London, E.

KINAHAN'S LL WHISKY

VERSUS COGNAC BRANDY

This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome.

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Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

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WINE, the most palatable and wholesome Bitter in existence; an efficient Tonic, an unequalled stomachic, and a gentle stimulant. Sold by Grocers, Italian Warehousemen, and others, at 30s. a dozen. Manufactured by Robert Waters, 2, Martin's-lane, Cannon-street, London. Wholesale Agents, E. Lewis and Co., Worcester.

May Good Digestion Wait on Appetite, AND HEALTH ON BOTH.

If these then fail, use Dr. Lang's Essential Spirit of Melissa; it is pleasant to the palate, exhilarating and invaluable to nervous temperaments. To be had of Wholesale Medicine Vendors and all respectable Chemists, &c., throughout the Country, in Bottles at 2s. 9d. each. Full Directions for use on wrappers enclosing the Bottles.

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Dr. HASSALL, having subjected this mustard to a rigorous microscopical examination and chemical analysis, reports that it contains the three essential properties of good Mustard, viz.:

PURITY, PUNGENCY, AND DELICATE FLAVOUR. See that each Package bears their Trade Mark the "Prize Ox," and Dr. Hassall's Report.

Sold by all Grocers, &c., throughout the kingdom.

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HORNIMAN'S PURE TEA

It is CHOICE and STRONG, BECAUSE it consists of most valuable growths that are full of rich essential properties.

It is MODERATE in PRICE, BECAUSE it is supplied direct from the importers to the consumers by Agents.

It is WHOLESOME to use, BECAUSE the leaf is not faced with the usual powdered mineral colours.

These COMBINED ADVANTAGES have secured for this Tea a general preference. It is sold in sealed packets, with the price printed on each, and signed—

Horniman & Co.

THE ROYAL OSBORNE (PATENT) MIXTURE OF TEAS,

6lbs. Sent to any part of England carriage free.

Agents wanted in all Towns where there are none appointed. FRANKS, SON, and CO., 40, Queen-street, Cannon-street West.

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FRY'S	HOMEOPATHIC ROCK ICELAND MOSS PEARL	COCOA.
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J. S. FRY and SONS are the only English Manufacturer of Cocoa who obtained the Prize Medal, 1862.

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This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA and PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA and PERRINS' Names are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

. Sold Wholesale and for Export, by the Proprietors, Worcester; Messrs. CROSSE and BLACKWELL; Messrs. Barclay and Sons, London, &c., &c., and by Grocers and Oilmen universally.

CANDLES.—THE NEW CANDLE.

Self-fitting. No Holder, Paper, or Scraping required.

PATENTED.

FIELD'S Improved Patent Hard, Snuffless Chamber Candle is SELF FITTING, Clean, Safe, Economical, and Burns to the End.

Sold Everywhere by Grocers and Oilmen; Wholesale and for Export, at the Works,

J. C. & J. FIELD'S,
UPPER MARSH, LAMBETH.

ALSO,

Field's celebrated United Service Soap Tablets, and Patent Paraffine Candles, as supplied to
HER MAJESTY'S GOVERNMENT.

SOFT, DELICATE, AND WHITE SKINS, WITH A DELIGHTFUL AND LASTING FRAGRANCE,

BY USING

Field's Celebrated United Service Soap Tablets,

4d. & 6d. Each.

Sold by all Chandlers and Grocers throughout the Kingdom; but the Public should ask for Field's, and see that the name of J. C. and J. FIELD is on each packet, box, and tablet.

Wholesale and for Exportation, at the Works,

UPPER MARSH, LAMBETH, S.

Where also may be obtained their Prize Medal Paraffine Candles.

BEAUTIFUL HAIR.—CHURCHER'S

TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at R. HOVENDEKEN'S, No. 5, Great Marlborough-street, W.; and 93 and 95, City-road, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!

GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 90), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms.

This real disfigurement, female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 90), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Eccelesiastical Affairs.

"LIBERALISM AND LIBERATIONISM."

UNDER this title, the *Weekly Review*, the ghost of the defunct Scotch *Witness* wandering on English soil, has just published a second article, intended, it would seem, to illustrate the skill with which people holding the Free-Church theory as to "the crown rights of the Redeemer," but declining to be bound to any particular practice, can steer between what, on the one hand, is demanded by their principles, and what, on the other, is repugnant to their convenience. We are afraid we shall be obliged to plead guilty to neglect of the *Weekly Review*. The first of its articles with the above natty and suggestive heading escaped our notice, although, we are glad to observe, it caught the eye, and put in motion the pen, of our doughty friend, the *Christian Spectator*. We must apologise for our remissness, and throw part of the blame of it upon our invincible distaste for all "nouns of the epicene gender," amongst which, we believe, the *Weekly Review* wishes—ecclesiastically at least—to be classed; and partly upon the lengthy spell of dry summer weather we have had, which, however agreeable in other respects, can hardly be said to predispose men's minds to relish insipid abstractions served up without spice, and, we were going to add, without salt. Still, we freely acknowledge that we ought not to have let our contemporary's solemn ruminations on this subject drop short of their mark for want of due attention on our part—and hence, we beg his pardon.

The editor of the *Weekly Review* informs his readers that "Presbyterians occupy a position of their own in this country"—a remark which suggests that the *ism* is not indigenous—and that, "beyond all question, the Presbyterians of England take rank with Nonconformists, and are bound by their fundamental principles to regard the Anglican Establishment with disapproval," an allegation which, although gravely sustained by a somewhat tedious paragraph, no Presbyterian in this country, except such as may be connected with the Free Church of Scotland, would think it necessary to affirm, and no Anglican would be likely to deny. The *Weekly Review*, however, by the peculiar train of observation it employs to justify Presbyterian Nonconformity, will probably provoke from certain of his co-religionists a strong disclaimer of the grounds upon which he has chosen to base the question of Establishments, and, assuredly, the Protestant Dissenters of England and Wales will not acknowledge in him a sound and discriminating interpreter of the views they hold in regard to it. In short, he will not find South of the Tweed that mysterious idiosyncrasy flourishing North of it, which declines all ractical effort to get rid of an existing and

admitted evil, on the ground that it can conceive of a state of things in which, were it only realisable, the evil would cease to be.

The *Weekly Review*, however, claims for Presbyterians liberty "to criticise the tactics of Nonconformity, and to entertain and express opinions of their own as to how evils existing in the body politic may be most effectually and most *Christianly* dealt with." Well, we suppose Liberationists may challenge for themselves equal freedom—a freedom which they have never attempted to abridge for others. He goes on—"They" [the Presbyterians] "may decline to join in a vague and furious cry for the overthrow of a Church which contains elements of good to be preserved, as well as elements of mischief to be destroyed." Of course they may, whenever and wherever the "cry" is raised. They may decline to join in anything which exists only in their own imagination, and may thereupon take credit to themselves for having done a right "Christianly" act; but they must not, in such cases, be surprised if it should be objected to their virtue that it is something too easy, since they who are the most exemplary practical exponents of it have only to fancy they are invited to do some terrible evil, and then to resist their own fancy, and forthwith they may parade their superiority in not being "as other men are—nor even as this publican." The Presbyterians, according to the *Weekly Review*, having declined to join in a cry which nobody has raised, may also "call upon their brother Nonconformists to exercise forbearance with men who are placed in a difficult position, and not merely to taunt and deride them for not at once throwing off the bondage of the State." They may, undoubtedly, use this brotherly freedom; but it will be used impertinently if the call be made upon men who are as tenderly considerate towards wrong-doers, and as anxious to help them to extricate their consciences from a palpably false position, as are their brethren who rebuke them. "They may think that the vital truth of Christianity is too much imperilled in these days to render it wise or seemly that Christian Nonconformists should range themselves with infidels in driving Evangelical Churchmen to despair." To despair of what? To despair of doing God's spiritual work by the grossest secular means? Let our Presbyterian censor be impartial! When Evangelical Churchmen insist, with blindest zeal, upon upholding and compelling others to uphold, a system which makes provision for including them and "infidels" in the same communion, and which, out of national resources, pays the one as well as the other for ministering at Christ's altar, even he might suspect that combined political action for putting an end to the possibility of such an unholy alliance hardly deserves rebuke from the same pen which purposely lets the alliance itself go "scot free." "Above all," continues the editor, "they may object to having what is essentially a struggle of opinion converted into a struggle of force, and the minds of Churchmen shut against Nonconformist argument by their seeing, in Nonconformists, mere enemies and assailants. It is on this last ground that we seriously doubt whether the Liberation Society promotes the genuine cause of Nonconformity. It is a fighting society; the grand temptation of associations of the kind is to become fighting societies. Its organs reckon it so much gain to have inflicted annoyance on the Church."

Here, for the present, at all events, we end our quotations. Our first remark upon them is that every sentence shows a skilful resort to artifice in order to insinuate blame without incurring the responsibility of directly charging it home. In an article the very heading of which raises the reader's expectation of having disclosed to him the difference between a man of Liberal sentiment, and a member of the Liberation Society, it is implied, and we take it for granted it was meant to be implied, that the latter is guilty of just those mistaken tactics which a man

of Christian feeling would most anxiously avoid. Where is the proof? What are the instances? Where does the writer find a tittle of evidence in support of his insinuations? What has he done what does he mean to do—with the vast multitude of facts which incontestably demonstrate the character of the Liberation Society as almost in every particular the reverse of what he has described it?—which show that its modes of action are the very opposite to those which, in his ignorance and Pharisaism, he has imputed to it—and that it is not the Liberation Society but the State-Church which attempts "to force its views on the people of England," and which resorts to "anything like coercion in matters of belief"? It is plain enough that the editor of the *Weekly Review* knows nothing but what he has learnt from hearsay of its history as a movement, its character as an organisation, its publications, or the speeches of its most active and prominent friends. But, of course, this does not hinder him from writing as if he knew but too well all about it.

The object of this flank movement is made apparent enough in the closing paragraph of the article under animadversion. We have given a place to it in our columns below, that our readers may understand the sort of one-sided trash which seems now-a-days to satisfy Liberals who would be glad to do nothing—but we must reserve our own comment upon the political part of it for a future occasion.

ECCLIASTICAL NOTES.

PERHAPS of all the impudent appeals that have ever been made to the religious and benevolent feelings of Englishmen, the address of the four Archbishops—of Canterbury, York, Armagh, and Dublin—in aid of Church work in the colonies and dependencies of the British Crown, is the most barefaced and unscrupulous. It shames the victims of the vigilance of the Mendicity Society hollow. The most whining and importunate of beggars never had the audacity to invent such a case. It required four Archbishops—each sustaining the other—to make it look, to that generous but rather weak aggregation, the British public, even respectable. Such addresses are usually signed by one of the Primates only, and addressed to the clergy and laity of his own province. No primate, however, apparently would assume the sole responsibility of putting his name to this document. We hope most sincerely that not one of them has read it, that they each signed their names as a matter of course at the request of some unscrupulous official or wily bishop of the Propagation Society. We should be glad to believe them merely negligent, instead of impudent. But we don't. We believe they mean exactly what they say, but we leave a loophole through which they may possibly escape.

The four Archbishops write in the most solemn language. "We beseech you, brethren," they say, "to weigh as in the sight of God the few words we feel called upon to address to you." These few words consist of a statement of the fact that the English people are being scattered throughout the world; that there is "a large emigration of our own poor, who, unless we plant among them the Church of God, must lapse into heathenism"; and that the emigrants to the colonies "inevitably carry the contagion of our diseases and our sins." They proceed to quote some recent appeals that have been transmitted from the colonies, and wind up with the following practical suggestion:—

We are convinced that in no other way can the work be done than by every parish, as a part of its separate parochial existence, raising its own contributions for the work; and we therefore beseech our brethren of the clergy to preach one sermon annually and make a collection for Church of England missions; and we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming

regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the societies they support, and by forming themselves into associations for the more complete effecting of this great work of God.

We must presume that as these men conjure the people whom they address to "to weigh as in the sight of God" the words they address to them, they themselves have written as in the sight of God. Very well! Under that awful vision they proceed to make the following statement—that unless the "Church work" of the "United Church of England and Ireland," is better supported, the people of the colonies "must lapse into heathenism." In the eyes of the four Archbishops there is no Christianity out of the pale of that Church, and all who are beyond it are "heathens."

We want to know, in the first place, in such a case—what is heathenism? We have always hitherto taken it for granted that it meant a life without the recognition of the claims of the God of the Bible. We are now, however, informed, that it means a life without a recognition of the claims of the "United Church of England and Ireland." This is a new definition of heathenism, and it is as suggestive as it is new. It shows how differently different men view the same thing, that we had always, hitherto, thought that the Church of England was the most heathenish Church in Christendom. Under its exclusive rule the knowledge of the Living God had almost faded out of the nation. It was revived and has been kept alive mainly by persons who are not members of the "United Church of England and Ireland." Under its rule and sanction the most heathenish practices have been maintained and defended. Is it most heathenish or most Christian—savage or civilised—to murder men by the hundred for resisting the payment of tithes? Is it most heathenish or most Christian to strip the house of a poor man for the support of a wealthy "Church"? Is it most heathenish or most Christian to swear black is white and white is black? Is it most heathenish or most Christian for an archbishop of "the Church of the poor" to have paid to him in his lifetime not less a sum than three-quarters of a million sterling? Is it most heathenish or most Christian to starve the workers for God and pamper the non-workers? Is it most heathenish or most Christian to divert money left for the extension of the Gospel amongst the poor to building bishops' palaces, bishops' stables, and ornamenting bishops' flower-gardens? Is it most heathenish or most Christian to hate your brethren as well as your enemies, load with abuse all who differ from you, punish those who oppose your ungodliness, and excommunicate those who try to recover from heathenism those whom you have left to "lapse" into that state? What! Is every term in language, as well as the terms "regenerate," and "unfeigned," and "ex animo," and "consent and assent," to be diverted from its meaning and made to convey the opposite? Is dishonesty in future to mean honesty? Is neglect to mean zeal? Is grasping covetousness to mean charity? Is despotism to mean disinterestedness? Is downright immorality to mean holiness? Is "heathenism" to mean the purest Christianity? For what these four mitred ecclesiastics intend to convey is this, that the mission of the "United Church of England and Ireland" have alone saved, and can alone save, a people from heathenism. What they know is another thing. We believe they know that the Church of England is in a poor and dwindling minority in all our colonies; not five per cent. of the population in one, not twenty per cent. in another, not forty per cent. in another, belonging to it. The people of these colonies have been kept from what we call heathenism by the active ministrations of other sects, who have reaped the natural reward of their zealous labours in large and increasing additions to their numbers. We are now told that the only way to prevent heathenism is to transplant in greater force to the countries the very cause of half the heathenism that exists in England and Ireland. We don't believe it will be done, or that it can be done. The Australians are not likely to take to a Tudor Church. The Canadians never could be got to believe in the sale of livings. The New Zealanders probably think more of morals than they do of mitres. None of them are at all likely to submit to Church-rates, University exclusions, or English burial laws. This, however, is what men are told, is Church-of-Englandism—the Church-of-Englandism for which all the bishops vote and which all the clergy defend. But they take care to send to the colonies another article—which is also, pure Church-of-Englandism! And it is all done "as in the sight of God." What more can we say?

"S. G. O.," however, has something more to say.

In yesterday's *Times* he takes the address of the Archbishops very pithily to pieces. He denies all the Archbishops assume, and contradicts all that they state. He says that the emigrants who have left for the colonies have not been so dependent upon access to the worship, &c., of the Established Church, that for want of it they will become heathens. "I have not," he says, "lived to see that the Established Church has been so successful, in town or village, with our poor that it is at all safe to assume that without her aid we should have been a nation of heathens," and then he takes the archiepiscopal writers very shortly to task:—

But, Sir, we are told that these poor emigrants "inevitably carry the contagion of our diseases and of our sins." Whose diseases? whose sins? Do the archbishops, asking for money to support colonial branches of the English Church, describe the nation under the wings of that Church as so wicked, so vile, so morally and physically corrupt, that those who go forth from it inevitably carry with them moral and physical contagion? If they do, may I not venture to ask whether they are quite sure that a Church the children of which at home are so bad is the right sort of Church to found elsewhere?

He adds:—

We have a right to expect that those in the colonies who can afford it should find their own Church, as we have also a right to question whether, for the poor colonists, the poor heathens, a Church Establishment in all respects like our own is the best instrument to advance the knowledge of God and the practice of godliness.

"In all respects like our own." We should think not, indeed! Altogether, then, we imagine that this solemn appeal will not be very greatly heeded. In that case we should like to put it to the Archbishops whether they had not better apply the practical suggestion with which they close their address to the state of the Church at home. It strikes us that before making such an appeal for charity and generosity towards the heathen it would have been becoming to remind them of the claims of pure honesty and justice. It won't do to be liberal to the New Zealanders and Caffres thousands of miles away, and at the same time distrust upon Dissenting neighbours next door for Church-rates. It won't do to sentimentalize on the "Word of God," and at the same time do the work of the devil. But this is what is being done.

And have the Curates no claim? The columns of the *Times* have again recently been filled with their cries. Five letters now lie before us, and with them the *Times*' comment upon them. The letters state that curates are decreasing in number. We gather from these that the bishops have yet to learn that "the patronage in their hands is a solemn trust, and not one to be discharged by the promotion of favoured relatives and friends." We also learn another personal history, which is told as follows:—

Ordained nine years ago, I have, with the exception of my first two years, served in sole charge of a large and scattered country parish, regularly for most of this time performing each Sunday three full services, and I am now, so far as I can see, as far off preferment as I was when I began. A man of no mark at the University, like hundreds of others, I simply took a pass degree; and, though I have laboured hard for so many years, I should not now complain of any hardship in my having to endure, what for ultimate success I should, probably, have been obliged to undergo in the early stages of any other profession; but when I see, as I frequently do see, men of my own time and standing at college—men my juniors—some who were plucked when I passed—some about whom I know more than I can tell—men who had not left school when I was ordained—I repeat, when I see these men, and men like these, outrunning me in the race of life, and stepping into snug places of preferment, with none other qualifications than I am conceited enough to believe I possess, then I must confess my heart is grieved and my spirit is vexed, not, be it understood, at their fortune, but at my bad luck. In my distress, or rather despair, from a very humble distance I look to my bishop, thinking that he will surely consider the work I have been so long engaged upon in his diocese. I have neither wealth nor influence—hence he passes me by on the other side; in other words, gives me to understand, most politely, that "he is very sorry, but it is not in his power," &c.

"Another English Graduate" has a similar tale to tell, which he ends thus:—

I shall continue, as long as age and infirmities will permit me, to do my three duties every Sunday, as I have for twenty-six years, and eke out a subsistence for a wife and seven children by taking a few private pupils, content to see that it is an inevitable lot. To be sure some people who do not sufficiently estimate the difficulties of the episcopal station may think that bishops ought to be guided by length of service in the distribution of their benefices. But what is a poor bishop to do if Lady Mary Croquet, who dines at the palace, asks for a particular living for a delightful young man whom she met in Suffolk, who is going to be married to a lady who was governess in her cousin's family? Why, of course, Lady Mary must have it, and the Rev. I. I., who has been curate for twenty years, can get another curacy, which, in the present dearth of curates, will not be difficult.

The *Times*' review of these facts is in very naked language:—

With very slight reservation, we may say, that the service of the Church is the only service in which no exertion or merit, however conspicuous, can make reward absolutely certain. It is a profession in which there is no sure road to success. In all other callings it is known that industry and ability will lead, sooner or later, to elevation and competence; and, indeed, if it

were not for this assurance, the callings would never be pursued. Promotion in the Army and Navy may be slow and capricious, but the prospect is certainly not hopeless, and the theory, at any rate, of the services is that recompense will follow merit. But in the Church the very theory is wanting. No curate can persuade himself that any amount of exertion, any aptitude of intelligence, or any evidence of professional capacity, will lead him to a living. There is actually no recognition whatever of such claims. The most successful ministrations conceivable would not entitle any man to a benefice, or enable him to apply for preferment in any quarter whatever, except as a simple suppliant for favour.

And all this is in what the four Archbishops consider to be the only "Church of God," and which Dr. Pusey says is the only Church with a "divine origin." How does the reader feel when he meets such facts and such theories? For ourselves, we feel as though we were turned upside down, and that everything we see is mere delusion. We know a child who likes to eat dirt better than anything. Dirt is to her the nicest thing. She will take it up by handfuls and swallow it. So do the Archbishops and our Church Defenders. And for the same reason,—it is nice.

Irish questions are rising up again, and an "Irish Catholic Landlord" has done good service in telling a little plain truth to English statesmen. He tells them, to quote his own words, that their Church, considered as an endowed corporation, is an organised robbery; that that which alone could render its endowment honest—namely, the reception by the people of its teachings—is a condition that does not exist; that to wrench from the Catholic Church its temporalities, in order to invest its Protestant successor with the stolen property, was an outrage on morals and on decency; that the new Church sprang into existence as the plunderer of Catholic Ireland, imposed by English power on the nation; and that every rector is a walking insult to the Catholics, in virtue of his office as a modern partaker of that monstrous wrong; that the only use of the Church is to generate mutual hatred among the inhabitants of Ireland, and that for this cause it is cherished by statesmen. He puts the case thus:—

Were the State-Church disendowed in accordance with the claims of honesty and justice, they fear that it would not be easy to replace it with any machine of equal potency for setting Irishmen by the ears. Any man who, despite the experience of three centuries, can really suppose that it will convert the Irish Catholics to Protestantism, is only fit for a lunatic asylum. It is a gigantic public insult, and individual men, far less nations, cannot be insulted out of their hereditary faith.

If any English Protestant should fancy that the State-Church in Ireland is no grievance, I will only ask him, as I did through your columns last November, to make our case his own. Let him imagine a Roman Catholic priest established as State rector in every parish of Protestant England. Let him imagine the more zealous of these priests attacking Protestantism with malignant virulence, and inoculating every Catholic landlord whom he could influence with a bigoted desire to evict all his Protestant tenantry in order to supplant them with Catholics. If such a state of matters existed in England, would our Protestant countrymen account it no grievance? Yet this, *mutatis mutandis*, is our condition here. Lord Macaulay pronounced the State-Church in Ireland to be "a bad, a very bad institution"; yet I do not think he could have been aware of the full extent of the evil. He probably regarded it as an enormous pecuniary dishonesty. This it, of course, is. But it is much worse than this. It poisons the fountains of charity and brotherly love among Irishmen. It is the embodiment of sectarian domination hung round with a thousand memories of hate.

So long as it is endowed with the whole ecclesiastical State revenues of Ireland, it cannot shake off the political and historical associations that necessarily render it odious to the great majority of the nation. I call on your countrymen, in the name of justice and fair play, to assist us in throwing off its hateful yoke. We do not propose to interfere with the income of any existing incumbent. Our views are prospective, and we heartily disclaim all desire to obtain for the Catholic Church one farthing of the revenues, which we wish to see secularised for non-sectarian purposes of general usefulness in Ireland.

LIBERALISM AND LIBERATIONISM.

(From the *Weekly Review*.)

But while Presbyterians take their place in England in the general Nonconformist array, it must be allowed them to criticize the tactics of Nonconformity, and to entertain and express opinions of their own as to how evils existing in the body politic may be most effectually and most Christianly dealt with. They may decline to join in a vague and furious cry for the overthrow of a Church which contains elements of good to be preserved, as well as elements of mischief to be destroyed. They may call upon their brother Nonconformists to exercise forbearance with men who are placed in a difficult position, and not merely to taunt and deride them for not at once throwing off the bondage of the State. They may think that the vital truth of Christianity is too much imperilled in these days to render it wise or seemly that Christian Nonconformists should range themselves with infidels in driving Evangelical Churchmen to despair. Above all, they may object to having what is essentially a struggle of opinion converted into a struggle of force, and the minds of Churchmen shut against Nonconformist arguments by their seeing, in Nonconformists, mere enemies and assailants. It is on this last

ground that we seriously doubt whether the Liberation Society promotes the genuine cause of Nonconformity. It is a fighting society; the grand temptation of associations of the kind is to become fighting societies. Its organs reckon it so much gain to have inflicted annoyance on the Church. This state of things is not only not fitted to enlighten Churchmen, it is precisely adapted to stop all progress of opinion within the Church towards correct views on the relation between Church and State. When the Romanists and the Reformers in the sixteenth century drew sword, the progress of the Reformation was arrested, the intellectual and moral revolution which had been proceeding came to an end. While Churchmen and Dissenters "reasoned together," proselytes were gained from the ranks of Churchmen to the principles of religious freedom; since the Liberation Society attempted to force its views on the people of England, since Churchmen were to be denounced and driven into Voluntarism, the tide has turned violently in favour of the Church. The instincts of Englishmen rise in fierce rebellion against anything that looks like coercion in matters of belief. However absurd or erroneous a man's opinions may be, you are not to revile him for them, or, if you do, you need not hope to convert him.

Turning to the political aspect of the subject, we are, if possible, still more deeply impressed with the erroneousness of the policy dictated to Nonconformists by Mr. Miall and the Liberation Society. For more than half a century a league has subsisted between the two great sections of the Liberal party, that within the Church and that beyond its pale. The Church Liberals acted nobly by the Dissenters. They pleaded their cause when Dissenters could render them slight political aid in return, incurring, for their sake, unpopularity with the nation and a protracted exclusion from office. They adopted the principle that Dissenters should enjoy all the civil rights of Englishmen, and to that principle they unflinchingly held. What is the return they now meet with from the Liberation Society? Precisely at a time when their association with Dissenters is flung contemptuously in their face by Conservative Churchmen—precisely at a time when the cry is got up by Tories that Churchmanship and Liberalism are incompatible—the Liberation Society insists that they should choose between abjuring Churchmanship and losing the support of Nonconformists. They are required to do homage to the Voluntary principle. They are bidden to vote that Churchmen shall be forced by Act of Parliament to maintain their fabrics in the same way as Dissenters. This is the actual, unadorned state of the case. Mr. Coleridge would not have the Church exact a penny from Nonconformists for the repair of her buildings; he demands only that she will be permitted to repair her buildings consistently with Church principles; and because he demands this, a Tory is preferred to him as representative of Exeter! Is this just? Is this doing as Nonconformists would be done by? It is unjust; and its injustice is not more conspicuous than its folly. The motives which act upon zealous Churchmen to withdraw from all association with Nonconformists and to join the Tory ranks are already so strong, that it is madness to add to them. Once let it be understood that the goal of Liberation is the overthrow of the Church of England, and the ancient league between Liberal Churchmen and Nonconformists will be dissolved. When it is dissolved, when Churchmen of all ecclesiastical shades combine against Dissenters, the Liberation Society may possibly learn that Liberal Churchmen were not the sole reapers of benefit from the alliance. If Churchmen of all parties united against Dissenters, they could crush them into as low a position as they occupied before the passing of the Reform Bill.

CHURCH-RATES IN THE PARISHES.

CRANBROOK.—At the petty sessions held at Cranbrook last week, twenty-five ratepayers of this parish who had been summoned for non-payment of Church-rates were to have attended to show cause. None appeared, and orders were made for payment forthwith in fourteen cases.

THE THREATENED PROSECUTION FOR NON-PAYMENT OF CHURCH-RATES.—In a recent number we stated that the Rev. T. B. Sainsbury, of Fincham, had been threatened with a legal process for non-payment of a Church-rate of six shillings, which, if successful, would have resulted in his imprisonment in Chelmsford gaol. His persecutors have, we understand, thought better of the matter, and have abandoned the prosecution.

A WARNING TO LITIGIOUS CHURCHWARDENS.—Subscriptions are being earnestly asked for by the supporters of Church-rates, to defray the expenditure incurred in the recent Tamworth case. A London Tory paper says:—"The Tamworth Church-rate case will be fresh in the memory of many of our readers. The rate in dispute was 12. 14s. 1½d., and the defendant only gained his case against the churchwardens through a flaw in the rating. But the costs amounted to 2,000l. The defendant, though gaining the suit, has to pay upwards of 330l.; the churchwardens, who, though losing their position, have helped to place Church-rates upon even a firmer legal footing than before, are liable for 1,500l. Nearly half this sum has been subscribed, and the churchwardens of England are now asked to raise the remaining sum."

CAPEL, SURREY.—We recently reported that three farmers resident in this village had been sum-

moned before the Dorking Bench for the non-payment of a Church-rate, made in May last. Our readers will probably remember that the rate was demonstrated to be an invalid one, and that the churchwardens were discomfited by the dismissal of the summons. These proceedings have been succeeded by the calling of another vestry, and the imposition of a new rate. The meeting was held on the 30th ult., the Rev. T. O'Flaherty, the incumbent, in the chair. A rate of 6d. in the pound was proposed by Captain Langdale, and seconded by Mr. Jardine, one of the churchwardens. On the motion being put from the chair, nine votes were given for, and nine against it, whereupon the chairman gave the casting vote in its favour. A poll was demanded against the rate, and fixed to take place on the 3rd inst. Sixteen votes only, however, were recorded against the rate, and sixty in its favour. This result, we understand, is chiefly attributable to the overwhelming landed-proprietor influence which is usually exercised in small country parishes. This contest is the first of the kind that has taken place in Capel, and notwithstanding the issue in the present instance, will doubtless have an important bearing on the future position of the Church-rate question in the parish. Although an apparent triumph has been gained, it appears that after all the new rate, like its predecessor, is an invalid one. A rate made in 1862 it seems was wholly abandoned, another in May last was partly collected and partly abandoned. These facts taken in connection with the purpose towards which the new rate is levied—the ostensible enlargement, but virtual rebuilding of the fabric—together with the usual irregularities incident to the making of Church-rates in small parishes, will doubtless supply a sufficient amount of ammunition to blow the new impost to atoms. Should another legal defeat await the churchwardens of Capel, they will then regret, perhaps, the non-acceptance of an offer to contribute the amount deficient in the Church Enlargement Fund, and the substitution in its place of another invalid, and consequently irrecoverable, Church-rate.

ILLEGAL CHURCH-RATE AT MILTON-NEXT-SITTING-BOURNE.—On Monday, September 5th, Messrs. Charles Wood and Richard Ellick appeared through their solicitor (Mr. John Bennett, of Serjeants'-inn, London), at the petty sessions, held at Sittingbourne, before the Rev. G. B. Moore and Sir John Croft, Bart., in answer to a summons calling on them to show cause why they had neglected to pay their respective Church-rates. Mr. Layton, vestry clerk of the parish of Islington, appeared for the churchwardens. In cross-examination of the churchwarden, Mr. Bennett elicited that a vestry was called to make a rate, and on the estimate being submitted by the churchwardens, Mr. J. B. Hole moved as an amendment, that the first item, 55l., for repairing a buttress, be expunged. This was seconded and carried, whereupon a poll was demanded, and Mr. Hole's amendment was lost. At an adjourned meeting, the vicar (the Rev. W. English), declared the state of the poll; and stated that Mr. Hole's amendment was lost, and therefore the rate of 3d. in the pound was carried. Mr. Bennett contended that no rate had been made, as the polling was on the estimate, and not on the rate. The magistrates, adopting the same opinion, dismissed the case. It appears that the churchwardens had some doubt as to the legality of the rate, as no other parishioners had been applied to. Both the gentlemen summoned are members of the Church of England, and one of them (Mr. Wood), for some years filled the office of churchwarden.

TAUNTON.—The *Somerset County Gazette* publishes the following protest, made last Thursday at the vestry-meeting of the parish of St. Mary Magdalene, Taunton. "We understand," adds our contemporary, "that many more ratepayers are prepared to vote against those rates, and deplore the policy of the party that insists on levying them. It must be confessed that this is a very great advance on the part of the anti-rate party. Instead of two or three who refuse to pay, there are now twenty. Most of those names, moreover, appended to the document are those of men of character and high respectability":—

We, the undersigned, ratepayers of the parish of Saint Mary Magdalene, Taunton, hereby protest against the Church-rate made on Thursday, September 8th, and declare that we will not pay it. Two-thirds of the parishes in England repudiate Church-rates; statesmen, clergymen, and writers of the highest eminence condemn them; they are the fruits of a notorious error, it having been abundantly proved that voluntary offerings have met the expenses of Church services far more effectually than compulsory rates; they are a huge scandal to our holy religion, and prove a prolific source of alienations and bitterness among peaceable neighbours in every parish where they are introduced. Moreover, as Nonconformists differ on principle from some of the rites and teachings of the Episcopal Church, they justly claim exemption from enforced payment for its ordinary services. Disclaiming, therefore, all factiousness, and forward to contribute to such Christian work for the well-being of the town as commends itself to our convictions, we feel that the time has come in this parish when it is due to the truth, and to ourselves, to adopt this quiet and dignified procedure.

JOHN BURSTON.
GEORGE COOMBS.
ARTHUR A. CHAPMAN.
WM. CHAPMAN.
WILLIAM DANIELL.
ROBERT FLOYDE.
H. JOS. GANNICOTT.
WM. GUEST.
THOS. HAWKINS.
J. HEWLETT.
EDWARD HEWETT.

JOHN HAMLYN.
CHARLES MACEY.
JAMES NORMAN.
THOS. RENDELL.
E. ROSSITER.
JOHN STEVENS.
H. SEYMOUR.
FRANCIS SHARP.
WM. TAYLOR.
JOSEPH WILLIAMS.
EDWIN WOTTON.

AN OLD LADY'S LAMENT OVER THE DEGENERACY OF HER SONS AND THE CRUELTY OF HER HUSBAND JOHN BULL.

PART I.

Pity the sorrows of an old State Church,
Whose troubles multiply as days increase;
My sons—*Dissenting*—leave me in the lurch,
Conforming—quarrel and disturb my peace.

My eldest son, named "High," is proud and great,
Boastful of ancestry—the pet at home;
Odd, whimsical,—is fond of dress and state,
And, I believe, he flirts with Lady Rome.

My next son, "Low," is of another mind,
His taste is more for working than for show;
He does not like my rules,—is half inclined
To leave his home,—complains, but does not go.

"Broad" is my youngest son,—a scapegrace he,
Ransacks the house—disputes the title-deeds;
Open and frank, but restless as the sea,
Pursues his course regardless where it leads.

To keep these sons in order I have striven,
To reconcile them I have done my best;
But all in vain; and now to this I'm driven,
I'll look well to the rents, and leave the rest.

This is no easy task, for none can tell
The plague I have with children that Dissent;
They slight me, dare me, vex, conspire, rebel;
Would they but pay I'd care not where they went.

But here's the rub: they do not choose to pay
For what they disapprove, and won't attend;
They let me take and sell as best I may.
When will this sad rebellion have an end?

It wounds my pride to do the dirty work,
Be broker, auctioneer,—attend the sale,
Seize chairs and tables, washing-tubs and pork;
As when I took the tithe pig by the tail.

'Tis but a trifle that these rates do bring,
And many evils follow in their train;
Did not my life depend upon the thing,
I'd gladly never ask for them again.

Pity the sorrows of an old State Church,
Whose troubles multiply as days increase;
My sons—*Dissenting*—leave me in the lurch,
My sons—*Conforming*—sadly break my peace.

PART II.

But now I tell my latest, greatest woe;
(O that I could but lay me down and die!)
That John (my husband) should have used me so,
And poured contempt on such a wife as I.

I brought him wealth when I became his spouse,
And through the middle ages I bore sway;
But he rules now, regardless of his vows,
And I, his slave, must quietly obey.

My son, young Broad, has wrote a book of late,—
A startling book, which made his brothers mad;
John said 'twas passable, at any rate,
But I affirmed, the book was really bad.

This was too much for Johnny's pride to bear,
He threatened punishment for what I'd said;
Did publicly rebuke me, then* and there,†
And how can I again lift up my head?

Degraded now, indignant, here I stand,
A wife obedient! seen but never heard;
And (save within the senate of the land)
May think and look, but dare not speak a word.

O that I could but get a clear divorce,
And firmly clutch the dower I call my own!
Then would I rule with arguments of force,
And through the kingdom make my power known.

Pity the sorrows of an old State Church,
Wedded to one in law but not in soul;
Longing to leave her husband in the lurch;
Yet, not his patronage—but his control.

W. J.

THE REV. C. H. SPURGEON AND THE EVANGELICAL ALLIANCE.

The following letter has just been published in the shape of a pamphlet:—

TO THE COMMITTEE OF THE EVANGELICAL ALLIANCE.

BRETHREN,—I have felt it my duty to rebuke most plainly certain brethren who, having subscribed willingly and *ex animo* to the statement, "That the Book of Common Prayer containeth in it nothing contrary to the Word of God," do nevertheless believe that book to contain many erroneous expressions; and do openly confess the same, both verbally in their public teaching, and virtually by their petitions for revision. In rebuking this grievous dissimulation, I have drawn special attention to the plain teaching of the Prayer-book concerning Baptismal Regeneration, upon which question it seems to me, that the subscriptions of many Evangelical clergymen are dishonest in the highest degree; although I do not imagine that they are conscious of the enormity of their act, but on the contrary am hopeful that when their error is pointed out to them they will forsake it.

In my censure I did (at least in my own judgment) avoid all rash and groundless imputations. I have waited long and patiently for signs of reform in the ecclesiastical conduct of these brethren, and I have not spoken until my hopes of their spontaneous repentance have expired. Now that I have felt constrained to break my long silence, I believe that I have ground most solid, and reasons most ample, for all that I have witnessed concerning them. I have only con-

* July 15th, 1864.

† House of Lords.

sidered one part of their public position; I have not denied their many excellencies, or impeached their uprightness in other transactions; but upon the point of subscription I have deliberately and with good cause upbraided them in unmistakable terms, and I entirely deny that the former part of your rule at all touches my conduct.

Of the charge of making *personal imputations*, I also plead not guilty. I have imputed nothing; I have merely asserted truisms of the most obvious character. I have said, and say again, that it is neither honest nor moral for men to swear one way and to believe another, and I have not imputed such conduct to the brethren in question. I have proved it, alas! too surely. If any clergyman can say that the words under dispute exactly express his own views, and that he would not wish to see them altered, I have only so far dissented from him as your own rules allow, and have upon that point, but upon that only, even vindicated his position in the Anglican Establishment.

As to *irritating allusions*, I would remark that all allusions contrary to their own views or to their personal faults, will be regarded by some persons as *irritating*; but as I understand the rule, it is only needless and intentional irritation which is to be avoided, and here, I believe, I am wholly blameless. You will observe that I have not raked up the persecuting edicts of the past, nor rehearsed the black doings of a bygone age; such allusions might indeed irritate the most patient; nor have I imputed my faithful friend, the Hon. and Rev. B. W. Noel, by recapitulating as he has done the many abominations which cause the Establishment to reek with rottenness. I have not compiled a list of allusions such as this, which I find upon page 283 of my honourable and gentle brother's "Essay on the Union of Church and State":—

"The ten thousand practical abuses within the Establishment wake no such indignant thunders,—the nomination of worldly prelates,—the exclusion of the Gospel from thousands of parishes in which by the Union ungodly ministers have the monopoly of spiritual instruction,—the easy introduction of irreligious youths into the ministry,—the awful desecration of baptism, especially in large civic parishes,—the more awful fact that sixteen thousand Anglican pastors leave some millions of the poor out of a population of only sixteen millions utterly untaught,—the hateful bigotry of the canons, which excommunicate all who recognise any other churches of Christ in England except our own,—the complete confusion of the church and the world at the Lord's table,—the obligation upon every parish minister publicly to thank God for taking to Himself the soul of every wicked person in the parish who dies without being excommunicated,—the almost total neglect of Scriptural church discipline,—the tyranny of the license system,—the sporting, dancing, and card-playing of many clergymen,—the Government orders to the churches of Christ to preach on what topics, and to pray in what terms, the State prescribes,—the loud and frequent denunciation of our brethren of other denominations as schismatics,—the errors of the Articles and of the Prayer-book and the invasion of the regal prerogatives of Christ by the State supremacy,—the total absence of self-government, and therefore of all self-reformation, in the Establishment, &c., &c., &c.: all these enormous evils are tolerated and concealed."

Had I made all these irritating allusions, I might be thought to have violated your rule, but in the sermon so grievously complained of I have been as gentle and as meek as so crying an evil permitted me to be. I have not violated the union of believers, but those have done so who, knowing the truth and loving it, nevertheless lend their name, their countenance, and their subscription to a lie.

Notwithstanding, since some of those honoured brethren who are clear of this sin feel aggrieved by my witness-bearing, and consider that I have broken your regulations, I beg to submit to their evident wish, and do hereby withdraw myself from your Alliance until such time as the brethren whom I have charged with duplicity shall clear themselves of the sin, or you shall ease yourselves of their patronage and association. I hope ever to be one in heart with all who love our Lord Jesus Christ in sincerity, but I must use the liberty which my withdrawal will ensure me, to choose my friends with a severer eye to godly simplicity than you may see fit to use. My soul's desire is that these erring brethren, so exemplary in other respects, may forsake this their great sin, and minister before the Lord with clean hands. I am so far from being actuated by any personal animosities that I solemnly avow that God alone can know how much of poignant sorrow my censures have inflicted upon my own heart, when I have thought of the many virtues of some of these offending brethren, and of all the sweet communion we have had together in days gone by: I dared not hold my tongue, or I would have been but too glad to do so. I have not said a word more than I felt bound to do, and therefore, however severe the condemnations of my fellows may be, I can endure them; not, it is true, with indifference, but certainly with cheerful patience. Many will henceforth account me a bigot, an accuser of the brethren, and I know not what that is infamous; but this I must expect, and, having a clear conscience, and some enjoyment of consolation from the Master whom I desire to serve at all hazards, I shall not lack for support, though all men should turn from me, and cast out my name as evil. *What I have spoken I have spoken.* After reading the many attempts at reply, and giving due weight to the expostulations of Mr. Noel, I find no reasons for retraction, but abundant cause to reassert my testimony with increased emphasis. *I impeach before the bar of universal Christendom the men who, knowing that baptism does not regenerate, yet declare in public that it does: if Christendom will not consider the impeachment, let it stand on record before the merciful face of the Great Head of the Church, and let Him do as seemeth Him good.*

My union with the many honoured brethren of the Alliance towards whom my strictures have no bearing will, as far as I am concerned, be only nominally severed, and only severed in that sense for the most loving reason, viz., a desire to be no hindrance to their many laudable designs. Your consciences, dear brethren, permit you to enjoy comfortable beliefs, which mine has dashed to the ground; we shall subserve true union far better apart than while united by a bond which you believe me to have broken.

Believe me, yours in patient waiting for the Lord's coming,
C. H. SPURGEON.

For the information of the public, it is well to quote in full the general resolution of the Evangelical Alliance referred to in this letter, which Mr. Noel considers Mr. Spurgeon to have broken:—

That when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions; and to maintain the meekness and gentleness of Christ, by speaking the truth only in love.

Mr. Spurgeon also addresses a letter to the Christian public for the purpose of showing that the charges he has brought against the Evangelical clergy are neither novel nor singular. To do this he quotes passages in which they have been maintained from the works of the Hon. and Rev. Baptist Noel, the Rev. W. Robinson, the Rev. W. Thorn, Mr. J. C. Fisher, the Revision Society, the Rev. T. W. Teasdale, M.A., the Rev. S. Minton, and the Rev. Thomas Davis, of Roundhay. Mr. Spurgeon concludes by saying:—

Dear friends, this is but a sample of the whole; and I confidently appeal to the great heart of the British people against the charge of inventing a rash or groundless accusation. To the most High God I leave my work in this matter. He knoweth that zeal for His truth alone urges me to pursue my present path, involving me as it does in all the pains which contumely and hatred can inflict.

STRANGE SCENE IN A TRACTARIAN CHURCH.

(From the Times.)

An announcement that "Brother Ignatius," a young clergyman of the Church of England, whose efforts to establish a Benedictine monastery in the east of England have met with some success, and whose proceedings at Claydon and Norwich have recently excited some attention, was to preach in the district parish church of St. Mary Magdalene, Munster-square, naturally drew an overwhelming congregation yesterday morning. St. Mary's is in the parish of St. Paneras, and the Rev. Edward Stuart, M.A., of New Inn Hall, Oxford, is the incumbent. When the bell which proclaims the morning service ceased yesterday the first part of a singular scene presented itself. About twenty surpliced choristers entered and took their place in the chancel. They were followed by two priests wearing green stoles, but no University hoods. Then came Mr. Stuart habited in the cope or full Eucharistic vestments, being different in every respect from the simple surplice, stole, and hood which are ordinarily worn by a priest of the Church of England when engaged in the duties of his Church. The "cope" is described in Roman Catholic publications as a "rich habit, covering the whole person with a hood or cape, generally bearing some rich embroidery, and joined in front by a clasp called a morse." Mr. Stuart's cope was in this way richly embroidered, the ornamentation at the back forming a splendid rich yellow embroidered cross, extending from his shoulders nearly to his heels. Prior to the entrance of the procession two huge candles (between which was a large cross) at the altar were lighted. In the first place Mr. Stuart incensed the altar. A young boy surpliced and kneeling on the steps of the altar presented what is called a "boat," made apparently of silver, containing the incense; then the thurible or censer in which the incense was burnt, and in which it was fumed. This thurible, which was provided with long chains, Mr. Stuart took from the "thurifer," the attendant, and swung it in the air, the result of which operation was that in a very few moments the priests and others who were officiating at the altar became for a time enveloped in a dense white cloud. While these proceedings were going on the choristers chanted the "Te Deum" with much solemnity. When the Gospel of the day was announced the church was again incensed. It would be difficult to say whether the Gospel was read or intoned. During the recital of the Nicene Creed most of the congregation knelt down at the words, "and was incarnate by the Holy Ghost." At the close of the ante-communion service, Mr. Stuart stood with his back to the cross on the altar, with his face to the congregation, and stripped himself of his ecclesiastical vestment, leaving himself habited in his "alb," a long white linen garment reaching almost to the feet, but very different from the ordinary clerical surplice, and a "girdle" round his waist, representing the girdling of the priests' loins in memory of our Lord's admonition to readiness. He wore also an embroidered green stole crossed over his breast. In this dress he went into the pulpit, and said,—"Brother Ignatius tells me that he has got a sore throat, and cannot preach here to-day. I am sorry for it, because some have come here probably for the purpose of hearing him. It is not my fault. Before I gave you notice last Sunday morning that he would preach here to-day I received a distinct assurance from him that nothing should hinder him from coming here. Perhaps Brother Ignatius thinks a promise is nothing, and that is my opinion about his sore throat. When I asked him to preach here last summer, and engaged to give him what might be collected for his mission, about 150*l.* being raised, he had no sore throat; but, as the offertory collection to day was to be on behalf of the Church of St. Mary Magdalene, poor Brother Ignatius has got a sore throat. Now, as some have no doubt come to hear Brother Ignatius, I will wait a minute or two to allow those who like to leave the church to go. Those who like to remain I shall be, of course, glad to see, to listen to a common-place sermon." About three minutes elapsed, and, as no

one seemed disposed to move, Mr. Stuart proceeded, taking for his text the 1st chapter of St. Paul's Epistle to the Ephesians, verses 22 and 23, "And gave him to be the head over all things to the Church." He said there were things in the world quite as important as Brother Ignatius, which existed before Brother Ignatius, and would exist after him, whether he had a sore throat or not. He was going to speak that morning of one of those things, which was the Church of Christ. They were told in the apostolic writings that there was a church on earth; secondly, what the Church was; and thirdly, who was the Head of that Church. It was important that people should be taught these things, because in these days people had very indifferent ideas about the Church of Christ. Many people did not know what the Church was, and every clergyman knew that the question was frequently put to him, "What really is the Church?" or, "How many Churches are there?" Is the Church that of England, Rome, France, Russia, Constantinople, or any other country? Some said that the Queen was the head of the Church, others that the Pope of Rome was its head. Some affirmed that *extra Ecclesiam nulla salus*,—that there was no salvation beyond the pale of the Church, which was quite true. It was, however, asked what was the nature of the Church, and whether any distinct and definite answer could be given to that question. He thought St. Paul answered the question when he said that the Church was the body of Christ. There was really only one Church on earth, for there was only one body of Christ, and men were made members of that Church by baptism. The Holy Communion being the centre of unity, the Church was Catholic, not simply national, for a national was simply part of a Catholic Church. It was not a Roman Catholic Church, for the word "Roman" showed that the Church to which it was attached was only a portion of the Catholic Church. It certainly had been said that members of that communion did not call themselves Roman Catholics, and that the term "Roman" was only applied to them by persons who were opposed to them in faith. The word "Roman," however, occurred in the canons of the Church, as settled by the Council of Trent; and to repudiate that word was a lie on their part. At the same time, he saw no use in employing the language of invective against the Roman Catholics, or in calling them idolaters. It would be far better if every one would exert himself to prevent the spread of schism, strife, and variance, and to bring about the reunion of Christendom. Such a thing might not take place in our own day; but all should so strive through misrepresentations and difficulties, that, if Catholic unity could not be restored, the blame did not rest with them. At the close of the sermon Mr. Stuart went back to the altar, where he resumed the Eucharistic vestments, and proceeded to the administration of the Holy Communion, the service being chorally rendered. The service throughout was admirably performed; the singing, which was joined in by the whole congregation, being extremely good, while the whole congregation were most reverent in their demeanour.

RELIGIOUS TOLERATION IN GERMANY.

Dr. Schenkel, Director of the Protestant Seminary of the Grand Duchy of Baden, has published a work upon the Life of Jesus, which has produced, we learn, a deep impression in Germany. The tone and spirit of the book may be estimated by the fact that a petition has been sent to the Superior Ecclesiastical Council of the Grand Duchy by certain Protestant ministers, who pray that the author may be dismissed from his post. The Council has, however, declined to accede to the request. It gives its reasons for this refusal in the following terms:—

As the superior authority of the Evangelical Church, we are not a tribunal called upon to sit in judgment upon the productions of theological literature. We have neither the right nor the power to authorise or to proscribe a doctrine. It does not, therefore, appertain to us to pass a critical judgment upon the inornamented work, or to bring before us the theological doctrines of its author. It follows that we cannot, on the other hand, take up the defence of the theological convictions which are expressed there, more especially as upon this point opinions differ in the council. We abandon them, on the contrary, without any fears for Christian truth, which is strong enough to defend itself at the only competent tribunal—that of theological science.

But we feel bound to say that we honour every theological conviction, whether we share it or not, in which we discover the result of a serious and sincere investigation. We feel incontestably bound as an evangelical authority to maintain for the servants of the Church full liberty of investigation, with the right of publishing their results through the press. This liberty not only appears to us without any danger to the faith in Jesus Christ, our only Lord and Saviour, but we see in it the only condition which can manifest with clearness and increasing evidence the truth and the glory of Christ, and allow the mass of our contemporaries to attach themselves to Him with an honest and a serene faith. Precisely because we do not wish to expose this sole and absolute palladium of human nature to strong crises do we adhere to the extent of our powers to this grand principle—that our evangelical faith can only live and prosper in an atmosphere of entire liberty, by the conscientious and intrepid examination of its foundations, and the closer study of the historical facts upon which it stands. This liberty of investigation and of doctrine the reformers, urged by their consciences, invested themselves with, despite the prohibitions of the Church in the middle ages; this it was, therefore, that founded our Evangelical Church, and it remains, and will remain, a condition of safety and of prosperity for that Church. It alone can, in fact, guarantee to the Church that constant accord and that reciprocity of relations with the general and incessant evolution of Christian humanity which are the conditions that the church cannot renounce

without ceasing to be one of the moral powers of the world. That is why this free investigation is, with good reason, inscribed among our ecclesiastical laws as a fundamental basis of Protestantism, and specially recommended as a duty to the servants of the Church. It may, doubtless, in certain isolated cases, lead to deplorable errors; but in the end it finds a fixed and natural limit in this fact, that our European humanity is by its origin Christian, the moral force of which infallibly finishes by separating and eliminating everything which is really foreign to Christianity.

To endeavour to understand the historical facts which are the foundations of our faith and our church in a better manner than the Christianity of the past had been able to understand them, is not to disturb those foundations. We are therefore fully convinced that in our days an authority of the Evangelical Church should not permit a servant of the Church to be molested for having honestly and sincerely endeavoured, with favourable success, or otherwise, to make us better understand the Lord Jesus Christ, the Master of our glory, than our fathers understood him. With its scientific means infinitely multiplied and improved, the theology of our days ought to be in a better position to grasp its great and holy object than that of previous ages, and its duty is not to avoid this task by contenting itself with the heritage acquired. It cannot avoid this, because the Christians of the present day—different, but not worse than those of the sixteenth and seventeenth centuries—feel the need of seeing those historical facts explained to them in a manner which is intelligible to them and which they can assimilate. There are two things which no Evangelical pastor of the present day ought to lose sight of; the first is, that the majority of the Christians of our days who participate in the general worship can no longer share without reserve the dogmatic expression that the ancient church had given to its idea of the person of the Saviour; the second is, that in order to have the intuition of the knowledge of the real divinity of Jesus Christ it is necessary above all things to restore Jesus in an image really human and therefore really historical, by which we do not mean non-supernatural; for this human form was the only mirror through which God could really manifest Himself to us.

In order to restore this really historical image of the Lord we have no other materials than the Holy Scriptures, and it was by the aid of these same materials that the Christological theses of the ancient confessions of faith endeavoured to establish it. The Holy Scriptures, in order to serve usefully the object in question, ought to be taken for what they are—that is to say, historical productions which solicit historical investigation and criticism. The ancient confessions of faith express the idea of the person of Jesus in the measure in which it was possible to express it with the means of those times; they do not and cannot prohibit us from wishing to attain, by our infinitely more numerous and better means, a higher and a better degree of knowledge, even at the risk of seeing incomplete or erroneous essays mingled with those efforts. In our days every attempt to limit, in the Evangelical Church, by symbols or any other means, the liberty of scientific investigation and doctrine, would fail, from the impossibility of carrying it out. It is not in a law upon faith and dogma, though it had no other sanction than moral constraint, that the guarantee of the Church against unbelief rests; it rests in the sure and joyous confidence in the force of truth, in this world, in which Christ is historically implanted, and which He governs; and this confidence is completely inseparable from enlightened faith in Christ. What is susceptible of weakening the authority of Christianity in our parishes is not learning that we are far from having finished with the laborious task of sounding and grasping under all their aspects, the historical foundations and the essential essence of our religion; but on the contrary, trying under some pretext or other to withdraw them from free investigation. And none of our future ecclesiastics will find themselves the worse for being initiated, at the outset of their studies, in the present state and results, not only of theology, but of contemporary science in general. On the contrary, if they have not had from the preparatory stage a view of the mass of problems and theological questions of our day, and of the hesitations and the doubts which everywhere kindle and agitate contemporary minds, they will after a while find themselves isolated in their office; they will not know the opinions and the thoughts of a great number of those of whom they will have to be the teachers and the guides, and they will not recognise themselves in the labyrinth of difficulties that they will not have previously suspected, and that will surprise them and clash with the ideas which they had received with confidence and in the delusive belief that they were unassailable on the ground of faith. In our days the authority of the ecclesiastical state, and the confidence it needs, are not injured, even though all its members do not profess the same doctrine upon the sublime things, the full comprehension of which we well know will still cost Christianity many efforts. They will suffer, on the contrary, in the most sensible manner when the servants of the Church oppose the free movement of intellect, especially by the means of restraint, and still more when they wish to re-establish the tribunals of faith and the cry against heresy. This it is which wounds the inner sentiment of the present generation, and although that sentiment does not always examine into itself in its zeal, it has its roots, none the less deep, in Christianity itself.

There are now 159 livings in the diocese of Exeter without parsonages.

INCREASED EPISCOPATE IN INDIA.—A scheme is said to have been submitted to the Secretary of State for India in Council for the subdivision of the existing Indian dioceses. The plan comprises the erection of three new sees—one at Agra, for the North-Western Provinces; one at Lahore, for the Punjab; and one at Palametta, for the missionary province of Tinnevely.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The autumnal meetings of the Union will be held at Hull, commencing on Monday, October 10th, and it is expected that there will be a considerable attendance of ministers and laymen from the north of England. At the request of several friends in Hull, the usual course of procedure will be altered, and the chairman's address will be delivered on the Monday evening instead of the Tuesday evening.

Amongst the subjects likely to be prominently discussed at the approaching meeting is that of trust-deeds.

THE ROMAN CATHOLIC CONGRESS AT MALINES.—The sittings of the above congress have been closed with a sermon by the Jesuit priest, Father Felix, and a banquet. At the latter the first toast was to the Pope, who was called by Baron de Gerlach, "the Great Father of Christianity." One of the speakers, M. de Kerchove, said, "We are the sons of Jesus Christ, and we will never retreat before the sons of Voltaire." Another speaker said, "Let us close our ranks, fire upon the enemy, and advance." The sub-section of the press at the congress has decided that a congress of the Catholic press shall assemble every year from the 15th August to the 1st October. The first meeting is to take place next year at Brussels.

A NEW ORDER OF "SHEPHERDESSES."—A new order, of the feminine genus, under the above title, has been instituted in the parish of St. Nicholas, Guildford, by the Rev. Goodwin Hatchard, rector and rural dean. Its members are the elder girls of the National School, and their duty the care of the younger children. They each have their own district, and as they come and go to and from school they pick up the youngest children, and lead them in bands of safe conduct to the infants' school. They are furnished with a bell to announce their approach to the various homes of the infants, and the little scholars fall into rank at once, and are thus kept from running into the ponds, and encountering other perils.

THE APPROACHING CHURCH CONGRESS.—It is rumoured that Brother Ignatius purposes attending and taking part in the approaching Church Congress in this city, and that he intends advocating the system of monasticism, to which he has attached himself, as being not only consistent with the articles and ritual of the Church of England, but as being the means most likely to consolidate and strengthen her missionary power. We know not to what extent the rumour may be founded in truth, but regarding the earnestness of the rev. brother in his new vocation, his love of and skill in controversy, and the industry with which he labours on behalf of his monastery, such an event must be regarded as far from improbable.—*Bristol Daily Post*.

ROMISH ARMY CHAPLAINS.—A Parliamentary return relating to the army gives the following particulars about the Romish army chaplains, and their pay for the current year:—

Seventeen Roman Catholic commissioned chaplains	£3,786
Sixty-seven Romish chaplains officiating in Great Britain	2,460
Thirty-six Romish chaplains officiating in Ireland	1,244
Romish chaplains in our colonies	2,637
Payments to Romish chaplains in military prisons	135
	£10,262

THE RUSSIAN CHURCH.—The *Church Review* gives the following statistics relative to the Greek Church in Russia. There are 477 convents of men, numbering 5,648 monks, and 4,879 novices; and 137 convents of women, numbering 2,931 nuns, and 7,669 novices. They are generally poor, but enjoy a high character for piety and benevolence. There are 50,165 consecrated buildings for worship, and others are being built. The inauguration of the church at Paris, which is much admired, is hailed as a sign of increasing vitality. There are 87 bishops, 37,950 priests, 12,444 deacons, and 63,421 other clerics. With the addition of the ecclesiastics *en retraite*, the number of secular clergy amounts to 126,164. The temporal condition of the country clergy, though far from what it should be, is improving. The orthodox population, omitting those in the army and navy, is 52,034,650; of these 37,612,978 communicated at Easter *en bon Chrétien*. The religious condition of the people generally is very hopeful (?), and a large number of new schools have been founded.

THE ARCHBISHOPS AND THE CHURCH IN THE COLONIES.—The Archbishops of Canterbury, York, Armagh, and Dublin have issued an address in aid of Church work in the colonies and dependencies of the British Crown. Their Graces concluded their appeal in the following terms:—"Speaking in the name of the Vice-Presidents of the Society for the Propagation of the Gospel, we plead specially for that peculiar instrument of service. But we do not limit our sympathies to it. We are convinced that in no other way can the work be done than by every parish, as a part of its separate parochial existence, raising its own contributions for the work; and we therefore beseech our brethren of the clergy to preach one sermon annually and make a collection for Church of England missions; and we pray our brethren of the laity to help them, not only by their contributions to this annual collection, but by becoming regular subscribers, if they are not such at present, or, if they are, by increasing on a new scale of Christian liberality their aid to the funds of the societies they support, and by forming themselves into associations for the more completely effecting this great work of God."

INFIDELITY AMONG THE YOUNG MEN OF FRANCE.—Writing on this subject, the *Evangelical Christendom* correspondent says:—"Every day furnishes fresh proof of the progress of scepticism. I may cite, from among other documents, a sort of manifesto, published in the *Presse*, in the name of the young men of Paris. M. Vermorel, the writer of this article, affirms, in the most explicit terms, that, after having held lengthened conferences with numerous students in our higher scholastic establishments, he has become convinced that the Christian faith has ended its days in France, and that it is

impossible to reinstate antiquated beliefs, which find no thoughtful and educated persons, of the rising generation, willing to defend them. This is very plain speaking. I presume that the young sceptic has exaggerated the real state of things, and probably pious young men have not entirely disappeared. But we must admit, with regret, that this manifesto is, in the main, correct. The youth of France are no longer Romanists, and they refuse to embrace the Evangelical faith. In their eyes, Protestantism, at least when it maintains orthodox doctrines, is not worth much more than Popery. Both lag in the rear, while humanity is marching towards a better future. And what is the result of this fine reasoning? It is that the great majority of those who frequent our seats of learning adopt the theories of a vague pantheism or of an abject materialism."

THE MONKS.—The last day of the "Grand Services" at the Norwich monastery was a comparative failure, few persons attending; but at the benediction at the finish of the "Feast of the Assumption of the Blessed Virgin," a goodly number were present, and the proceedings were carried out strictly according to the rule in Roman Catholic countries—compulsory kneeling, sprinkling wholesale with holy water, &c., when the host was taken from the Tabernacle. The whole service was performed strictly according to the severe rules of the Roman Catholic Church, and it was evident throughout that the monks had some persons of means who worshipped there, as the "decorations" in every respect were complete and profuse. It was plain that the "vestal virgins" were put forward and posed for effect, as, indeed, they always are in every grand affair which takes place at the monastery—and many tales are told as to who these young ladies are. A case has been mentioned publicly of a young lady whose parents had suffered much distress at her absence from home, who believed that she had been inveigled into the monastery to "act" as one of the virgins; and upon her father applying there for her restoration, he was told that she was not "at the monastery," but insisting that his daughter was there, and that he would not leave without her, he was shown into a neighbouring house, where, after a time, his daughter came into the room, dressed in white, as one of these virgins—much to the astonishment of the father. At seven o'clock on Friday evening there was a service *ad misericordiam*, to the departed saints, on which occasion Ignatius gave a lecture on the subject, the building being decorated in sombre colours. Great numbers continue to visit the services, for the most part females.—*Suffolk Chronicle*.

THE LATE EXETER ELECTION.—The local warfare in this good old western city respecting the rejection of Mr. Coleridge has taken a rhyming form. "John Smith" sends to the *Western Times* a long sarcastic effusion, throwing ridicule on those who let crotchets shatter the Liberal party. To this "John Brown" replies through the same channel:—

TO "THE WISE MEN OF EXETER."
(By John Brown.)

"Oh! what a falling off," the late defection
Among the Liberals merits stern correction,
And certain stubborn, crotchety electors
Have well deserved the world's severest strictures:
Papers and parties, each particular section,
Hath grieved or triumphed o'er our late election,
Th' eternal Smith's just judgment hath been heard,
Let Brown correct the culprits with a word;
And if the theme be not exhausted, hollow—
The Joneses and the Robinsons can follow.
Ye sullen Liberals who stood aside
When Tory powers combined, your strength defied,
Still must ye learn the lesson that 'tis fit,
To party rule and guidance you submit:
It is the law of party that you must
Bow down before its idol in the dust,
Treat his opinions with profound regard,
Your own suppress, although the task be hard;
His high religious claims must be respected,
And yours to party purpose be subjected,
He, honest, logical conclusions draws
From Church-rate questions and from marriage laws:
But then, there is this difference, if you watch it,
'Tis principle in him, in you a crotchet:
Your conscientious scruple is a whim
Which you should throw aside or yield to him;
He the controlling planet,—you attendant,
Your sphere of motion upon his dependent;
For public good, cast individual thought,
Beneath the car of party's juggernaut;
Call yourselves free and independent men,
But show it not in act, your foes will gain;
You're not coerced to this expedient course,
But only driven by persuasive force;
Sail with the stream, be wise, shout with the masses,
Or write yourselves, politically, "asses."
Conscience, free thought, free action may be great,
But sacrifice them all, to save the seat.
If in the fight, hurt feelings you deplore,
"Vox populi, vox Dei," salves the sore;
While you the world your mind's true picture give,
Reflected in your representative.

The editor adds, by way of note:—"We hope that this subject will be dropped—that those who attack the abstinent electors will see the propriety of leaving them to reflect on the duty which they owe to the cause. Dissent is moulded out of very obstinate stuff. It may be bent by warmth, but will not be broken by force. The few who abstained from voting have many secret sympathisers; and protracted hostility may recruit their ranks. They are regarded as having made a somewhat extreme manifestation of their principles, but their friends and sympathisers recognise them as men of principle, who were known to the Reform cause before yesterday, and will be faithful to it to-morrow and ever more if not baited into sullen indifference by ill-usage."

IS BAPTISMAL REGENERATION TAUGHT BY THE CHURCH OF ENGLAND FORMULARIES?—That the Church of England does hold and does teach baptismal regeneration would never, we must venture to think, have been disputed had not men been

anxious to remain in her communion, and yet to make her formularies square with their own private notions. The words put into the mouth of the officiating minister immediately after every baptism, "Seeing now, dearly beloved, that this child is regenerated," seem too distinct to be explained away, and too general for any of those limitations by which some would restrict them. You may tell me that the Church speaks only in the judgment of charity, on the supposition that there has been genuine faith in those who have brought the infant to the font. But even in this modified view the Church holds baptismal regeneration; she holds that, if not invariably, yet under certain circumstances, infants are regenerated only because baptized. We cannot, however, admit that the language is only the language of that charity which hopeth all things. Had the Church not designed to go farther than this, she might have said, "Seeing that we may charitably believe," or "Seeing that we may charitably hope that this child is regenerated." She could never have ventured on the broad, unqualified declaration—a declaration to be made whenever the sacrament of baptism is administered—"Seeing that this child is regenerated," and then have gone on to require of the congregation to express their gratitude in such words as these, "We yield Thee hearty thanks, most merciful Father, that it hath blessed Thee to regenerate this infant with the Holy Ghost." We really think that no fair, no straightforward dealing can get rid of the conclusion that the Church holds what is called baptismal regeneration. You may dislike the doctrine; you may wish it expunged from the Prayer-book, but so long as I subscribe to that Prayer-book, and so long as I officiate according to the forms of the Prayer-book, I do not see how I can be commonly honest, and yet deny that every baptized person is on that account regenerated.—*Rev. Dr. Melvill.*

EXTRAORDINARY CONDUCT OF A CLERGYMAN AT ASHTON.—A small Dissenting congregation has recently assembled at Charlestown, Ashton-under-Lyne. The Rev. F. H. Williams in alarm indites an address from London "to the parishioners and congregation of Christ Church, Ashton-under-Lyne," reminding them that he is their lawfully appointed minister in spiritual things—the commissioned priest of their Church, and gives them some advice.

Could sound advice (he says) be ever more needed than in these days of novelty and change and perplexing controversy of every description? Could it ever be more specially needed by the poor than in these days of ambition and competition in high places—of selfishness and hypocrisy under a mask—of high-sounding liberality that is only liberal as long as it can get everything and everybody its own way, but will play the tyrant any moment to work out its own narrow will—and last but not least, in these days of wide-spread poverty and want, and consequently, of the poor man's especial weakness, and the rich man's especial strength? I know that I have good advice to give. I know that it is needed by you: and I will not withhold it or be silent. Why should I? I speak only to the sons and daughters of the Church. They may be her careless children, or her old and tried, but now tempted friends. And I think that in our common Church's name I have a right to speak to them equally, and to speak to them all; to all, I mean, whomsoever she has consecrated in infancy by her holy baptism; whom she has guided, or offered to guide, through manhood or womanhood along the rough path of life; and who are looking one day to lie down to rest in a grave blest and consecrated by the service for her children's dead.

Mr. Williams exhorts the parishioners to resist temptation, and organised efforts to disturb their minds and lead them astray.

I say, then, let no temptation—let neither fear nor favour—let neither passion nor prejudice—let neither profit nor hope of profit—let neither flattery nor threatening—let neither any temporal personal friendship, nor any temporary personal grudge or dislike, induce you to leave the Church of your faith and of your fathers. Join no religious association which is not of her and in her. Have to do with no school in which her creed and worship is not taught. Harken not to the voice of the charmer, charm he never so wisely. Say to the tempter, should he whisper desertion for change's sake, "That old creed and worship was good enough for my forefathers in times gone by—its guided innumerable saints' and martyrs' lives, and strengthened and comforted them for the struggle of their last hours, as it can guide me—it taught them to trust in Christ and work patiently for Him as they bore their cross and travelled heavenwards, as it can teach me—it has been good enough for the greatest and holiest and most learned of my countrymen both in the past and in the present, and it shall be reckoned good enough for my children and for me!"

THE CLERGY AND THE LAW.—We are accustomed to the insinuations of certain dignitaries that persons not united according to "the law of the Church,"—even though they may have been married in church, strictly according to the law of England,—stand in some other relation than that of husband and wife. We remember the covert attempts made to convey the impression that "the registrar's office and the meeting-house" are resorted to chiefly for disreputable purposes. The fact is, as every man of the world knows, that a clandestine marriage is all but impossible under the provisions of the Marriage Act, while nothing is more easy according to the practice of the Church of England. It is notorious that with regard to banns and licenses the clergy are not strict in enforcing the requirement of the law as to previous residence in the parish where the ceremony is to take place. The clergy of Stoke-upon-Trent, assembled in their quarterly meeting, have directed their attention to this subject, and very properly resolved "that the law should be

strictly observed." But if we look a little farther, we find what appears to be the motive for this newly awakened sensitiveness to the claims of law. The fourth resolution runs thus:—"That the intention of the law being plainly to give to incumbents of new parishes the exclusive right of performing all ecclesiastical offices within their limits for their resident inhabitants, it is most important that this just right should be respected; and that, for the purposes of marriage, no person should be reckoned a parishioner who is not actually resident within the district attached to the church in which the marriage is to take place." The decision of the assembled clergy as to what is "plainly the intention of the law," may be quite satisfactory to themselves, but it would have been more satisfactory if some better authority had been cited for the benefit of the general public. The "intention" of the old law was "plainly" that people should be married in the church which one or both of them usually attended, and we know of no clause or decision which appears to abrogate this rule. As a matter of fact people attend the parish or the district church as inclination or convenience may dictate, and it would be, to say the least, a hardship, if they were to be debarred from the use of their ordinary place of worship on the most interesting occasion. If any public end were to be answered by this restriction, it might of course be allowed to outweigh private convenience; but so far as we can learn, there is no legal or social ground for this restriction, the only reason for it being the eagerness of the clergy to exercise some authority in the affairs of their neighbours. An intelligent observer in the midland counties recently pointed out to us that the efforts of the clergy to give a sacerdotal character to the marriage bond has had the effect of deterring large numbers of the lower orders from marriage altogether. The result is natural enough, though the present state of the law takes away all excuse for it. But all experience shows us that in no sphere of life can excessive priestly pretensions be tolerated without danger.—*Bucks Advertiser.*

THE PRISON MINISTERS ACT IN LANCASHIRE.—The Lancashire magistrates, at their annual general session, held at Preston on Thursday, under the presidency of Lord Stanley, took the last step in carrying out the provisions of the "Prison Ministers Act, 1863." When the question was first brought forward by Mr. R. Townley Parker, of Cuerden Hall, ex-M.P. for Preston, great opposition was manifested by some magistrates, especially those in the northern division of the county, and the introduction of the provisions of the new bill were resisted at every step. At the March sessions, however, after a very warm and lengthy debate, the following propositions of Mr. Parker were adopted:—"That it is the opinion of this court that the number of Roman Catholic prisoners confined from time to time in the House of Correction at Preston is so great as to require the ministrations of a minister of their own Church to attend at the said House of Correction upon the prisoners of his own persuasion, and that such minister shall receive 100*l.* per annum as a recompense for his services performed, such sum to be deemed part of the expenses of the aforesaid House of Correction, and to be paid out of the funds legally applicable to the payment of such expenses." At the same meeting, on the motion of Mr. J. Myers, of Liverpool, similar propositions were passed in favour of the appointment of a Roman Catholic chaplain for Kirkdale Gaol. It was also agreed that a room within the precincts of the gaol at Kirkdale be fitted up for the service of the Roman Catholic Church, and that a sum not exceeding 100*l.* be granted for that purpose. At the adjourned annual session, held on the 30th of June, opposition was again raised by those opposed to the introduction of the Act, but this time it was much weaker than on the previous occasion, and though a division took place, the opposition was defeated by a very large majority. At this meeting the Rev. James Taylor, assistant minister of St. Augustine's, Preston, was appointed Roman Catholic chaplain for Preston House of Correction, and the Rev. Henry Gibson, of Walton, Breck-road, Liverpool, was appointed Roman Catholic chaplain for Kirkdale Gaol. On this occasion a letter was read from the Right Rev. Dr. Goss, Bishop of Liverpool, stating that the manner in which the Act regarding the appointment of Catholic priests to gaols had been received in some parts of England made one feel justly proud of the magistracy of Lancashire, for they indulged in no paltry opposition or abuse, but received the law in that many way, and proceeded to carry out its provisions with that honesty and energy, which have raised the county to its present wealth and position; and for this kindness he desired to express his sincere and grateful acknowledgments. About a fortnight ago notice was given that the chairman of the visiting justices of the House of Correction at Preston would move at the next annual session, "That upon the recommendation of the visiting justices of the House of Correction at Preston, a sum not exceeding 40*l.* be granted for the purchase of the vestments, chalice, linen, crucifix, candlesticks, and other articles necessary to enable the Roman Catholic minister to celebrate the services of his Church." A copy of this motion having been published in several newspapers, the opposition was again aroused, and circulars were sent to every magistrate of the county, to solicitors in the neighbourhood, and to others, setting forth the counties in which the provisions of the Act had been rejected, and asking them to use their influence in preventing the adoption of the resolution quoted. There was a numerous attendance of magistrates when the question was discussed on Thursday, and the motion was carried by a majority of five.

Religious Intelligence.

SOUTHGATE, MIDDLESEX.—The Rev. Edward Jeffery has resigned the pastorate of Chase Side Chapel, Southgate.

TOTTENHAM COURT-ROAD CHAPEL.—The Rev. J. W. Boulding, of Glasgow, has accepted the invitation to be minister of this chapel, which it will be seen by an advertisement elsewhere is to be reopened for public worship on Thursday, the 29th September. We are informed that the alterations in the chapel have resulted in a marvellous success, and that the youthful minister who has accepted the pulpit has already done a good work in the city of Glasgow, and enters upon his present enterprise with the brightest hopes of all who know him. The London Congregational Chapel-Building Society have done an excellent work in restoring the chapel built by Whitfield, and thus preserving the worship of God and the preaching of Christ's Gospel.

MIDNIGHT MEETING MOVEMENT.—Another deeply interesting and affecting meeting was held in the neighbourhood of the Commercial-road on Friday evening, when eighty-five poor girls attended. The fact that the companion of one present had died the previous evening in the Pavilion Theatre, which was alluded to by the speaker, made a solemn impression on the meeting, and many determined to leave their wretched course of life.

BIRMINGHAM—MOSLEY-ROAD.—The Rev. R. Thomas has resigned the pastorate of the Congregational Church here, and will leave at the end of the present year.

BRENTWOOD.—On Sunday evening last Mr. Andrew Carey Fuller, agent of the Liberation Society, preached an excellent sermon on the "Nature of Christ's Kingdom," in the Independent Chapel, Brentwood, to a large congregation.

BRAINTREE.—Mr. Albert Goodrich, of Hackney College, has accepted the cordial and unanimous invitation of the Church assembling in Baintree Chapel to succeed their late beloved pastor, the Rev. John Carter, who laboured among them for fifty-two years.

LEGGS-TREET CHAPEL, BIRMINGHAM.—The Rev. John Richards, late of Bicester, having accepted the cordial and unanimous invitation of the Congregational Church worshipping in the above building, has commenced his labours amongst them. The congregations are large and continuously increasing.

BRADFORD.—The jubilee services of the Independent chapel at Allerton, Bradford, were held last week, and were marked by the liquidation of a debt of 400*l.* which had hitherto remained upon the building. The subscriptions towards this object reached 252*l.*, and collections made on Sunday last, after sermons by the Rev. H. Simon, of Castleford, amounted to 183*l.* 2*s.* The services were closed on Tuesday evening by a public tea-meeting, over which Mr. John Crossley, of Halifax, presided.

ROTHWELL.—The Rev. James Hoyle, of the Congregational church, Barton-on-Humber, and late of Rotherham College, has accepted a very cordial invitation from the church and congregation at Rothwell, Northamptonshire, recently vacated by the Rev. Evan Lewis, B.A. It is hoped the climate of Northamptonshire will be more suitable to Mr. Hoyle's delicate health, and Rothwell will present a more extended sphere of usefulness.—*Sheffield Independent.*

KINGSBRIDGE, DEVON.—On Sunday evening, the 4th inst., the Rev. T. Peters, pastor of the Baptist church in this village, preached his farewell sermon to a crowded congregation, from Acts xx. 32. Mr. Peters has been in this town eight years, and during that time the greatest unanimity and good feeling have existed between him, the church, and the congregation. He is about removing to Watford. On Tuesday evening there was a well-attended tea-meeting, after which a purse of thirty sovereigns was presented to the reverend gentleman as a testimonial of sincere respect and admiration. J. Sooble, Esq., presided. Several addresses were delivered, and a pleasant evening was spent.

CONGREGATIONAL CHAPEL AT MARPLE, CHESHIRE.—On Saturday Sir James Watts laid the cornerstone of a Congregational chapel in the course of erection in the Disley-road, Marple. The building will cost about 1,200*l.*, and of this about 600*l.* has been raised without any general appeal to the public. The principal subscriptions are as follows:—Mr. Samuel Hodgkinson, 100*l.*; Mr. Thomas Carver, 200*l.*; Mr. Thomas Rawson, 100*l.*; Mr. W. E. Hodgkinson, 50*l.*; Mr. John Carver, 50*l.*; and Mr. R. C. Richard, 25*l.* The chapel, which is to be a graceful specimen of the pointed style for its size and cost, is being built, externally, of Yorkshire stone, with Bath stone dressings. It will seat about 220, and it is so constructed that a gallery could be introduced to hold eighty more. The architects are Messrs. Habershon and Pite, of Bloomsbury-square, London; the contractors, Messrs. Davenport and Swindells; and they expect to finish their work by the end of the year. There was a large gathering at the ceremony on Saturday afternoon. On the platform were—Sir James Watts, Kat., Abney Hall; the Mayor of Stockport, Captain Eskridge, Captain McClure, Major Coppuck, Dr. Rayner, all of Stockport; Nathaniel Buckley, Esq., of Ashton; Jos. Pope, Esq., Robert Hodgkinson, Esq., A. M'Dengall, of Manchester; Samuel Hodgkinson, Esq., Thomas Carver, W. E. Hodgkinson, Esq., Dr. Howe, W. Young, Esq., of Marple; John Carver, Esq., of Altrincham, and many others. After a hymn had been sung, Mr. Samuel Hodgkinson said the building had originated with a few Protestant Dissenters living in the neighbourhood, who found

the distance to places of worship of their own denomination very inconvenient for themselves and their families. Besides, there were residents who never, and many others who seldom, attended a place of worship at all, and it was pretty well known that accommodation for worship in that neighbourhood was very much needed. Mr. Hodgkinson concluded by presenting a silver trowel, duly inscribed, to Sir J. Watts, who, before formally laying the stone, said he had been asked by a deputation to lay the first stone of a chapel in Bollington, and on Friday he attended a meeting of Nonconformists in Manchester, at which plans were adopted for a chapel in Knutsford, a town that would command the attention of all Nonconformists from the fact of Matthew Henry having formerly been the minister of a church there. The stone having been pronounced duly laid, the Rev. Professor Newth, of the Lancashire Independent College, delivered an address. In the course of it, he said:—

The power of the Church to extend religion had been mainly dependent upon the power and the earnestness with which the truth had been proclaimed by its ministers. In a building for this purpose there should be architectural fitness, and in securing that there was ample room for the exercise of skill and genius on the part of the architect. The building should show the importance of the object for which it was designed. It should be at once a tribute of taste and the expression of gratitude. There should be no discomfort connected with the arrangements, nothing that should offend the taste or disturb the communion of the soul with heaven. Among Nonconformists, ministers were not regarded as mediating priests, but as fellow-worshippers and teachers. Not only in idolatrous heathenism, but in connection with Christianity, and Protestant Christianity too, ministers, not content with being pastors and instructors, had claimed to be priests, and, dressed in garbs emblematic of purity, had, by the formalities which they authoritatively employed, pronounced, on the anxious, abject and the remission of their sins. In worship conducted on such principles, they saw another departure from the essential spirituality and simplicity of the New Testament. The religion of Christ was in this country presented to the public mind as deriving its sanction from the fact of its being established by the Government of the country. Multitudes of our fellow-countrymen were Christians from the same reason that would make them Mahometans in Turkey, or Buddhists in China. The mischievous influence of this it was not easy to estimate. Multitudes of our fellow-countrymen were brought up to look upon religion as a mere system of State Government, an instrument for keeping down the many and aggrandising the few, whilst multitudes of others were ever ready to turn their backs with scorn and contempt upon every exposition of God's truth that did not come to them backed with the authority of the State Church. Against such an influence as that those who were rearing that place of worship deemed it to be their duty to make a public and decided protest. They affirmed that submission to man in matters of religion was a slavery that must degrade, and might ruin; and they felt that the substitution of taxation for free-will offerings, of prelate rule for oversight, of priests for pastors, and of formal liturgies for utterances of fervent prayer, was treason against the only true Head of the Christian Church.

The doxology was sung, and the company proceeded to Hollins Hall (the residence of Mr. Carver), where a cold collation was provided by the committee, there being no public room large enough in Marple, after which the usual loyal toasts were drunk, "The Queen and Prince and Princess of Wales," then "Success to the Lancashire College," to which the Rev. S. Hooper, in place of Professor Newth, who had to retire early, responded. Mr. Pope then proposed success and prosperity to the new chapel, to which Mr. J. Carver responded. The toast, "Success to the neighbouring church," was severally responded to by a Churchman, Independent, Wesleyan, and Baptist. The day was fine, and the whole affair passed off very well, causing quite a sensation in the village, which hitherto has had no Independent chapel, and was almost wholly, up to the time of the settling of a few Nonconformists there under the Church influence.

Correspondence.

THE REPRESENTATION OF HASTINGS.

To the Editor of the Nonconformist.

SIR,—Well, then, we are to have, it seems, another election after the fashion of Exeter. One lesson has not been sufficient, and the Whigs deliberately wish to learn it a second time. By the elevation of Lord Harry Vane to the Upper House, there will be a vacancy, when Parliament next meets, in the representation of Hastings. Lord Harry Vane, I believe, has been a moderately good representative, a steady voter for the abolition of Church-rates, and a supporter of other measures of ecclesiastical reform. The Hon. George Waldegrave Leslie, brother of the Bishop of Carlisle, is ambitious to take his place, but not to represent the same opinions. His address is of the usual "Old Whig" style. He is conveniently in favour of a retrenchment of the national expenditure; but—"as far as was possible, having regard to the efficiency of the services." He will support any "well-considered" measure of extending the franchise, but he is "opposed to voting by ballot." He would "hail with satisfaction any measure that would provide an equitable adjustment of the Church-rate question," but he "would not support the total abolition of Church-rates." And of this style is the whole of his address.

Mr. Leslie belongs to the class of politicians who hold all creeds with "buts" and "ifs," each neutralizing the other, so that none shall ever make any progress. Is Hastings prepared to return a man of this sort? In

1859 the Nonconformists fought the battle for Mr. North and Lord Harry Vane, and won it for them against two Conservatives; but the Liberal strength is not so strong that a Conservative may not easily get in. In 1852 the borough returned two Conservatives by a majority of ten. In 1847 they returned one Conservative by a majority of twenty. I have reason to know that the abstinence from the coming election of but a small fraction of the Nonconformist electors will be sufficient to let in the Conservative candidate, whose politics are the same to a shade as those of the "Liberal." If all the friends of religious liberty will unite, Mr. Leslie may be compelled to retire from the field. For such a man to present himself to a Liberal constituency, is nothing short of insulting to those who have any Liberal faith. If our Hastings friends organise in time, all mischief will be prevented, or fall only on Mr. Leslie's own head. I am glad to find that some at least of them are fully alive to their position and their responsibilities, and that they are prepared fully to act up to them.

Yours faithfully,
VIGILANS.

THE COMING GENERAL ELECTION.

To the Editor of the Nonconformist.

DEAR SIR,—I think it is hardly possible that any of our Nonconformist friends can be in doubt as to the drift of the policy which the general election is likely to mark out. Professedly Liberal candidates, who are anxious to sink the abolition of Church-rates as an element of their creed, are coming quite into vogue. There was Mr. Coleridge, the late candidate for Exeter, who paid the penalty of not accepting the A B C of Liberalism as we have understood it for thirty years past. There is Mr. Akroyd, who politely asks the Dissenting electors of Halifax to sink their distinctive views for the sake of being represented by him; there is Mr. Hamilton, the brother of the Bishop of Salisbury, who woos the constituency of that city as a pro-Church-rate Liberal; and now the Hon. George Waldegrave Leslie, brother of another Bishop (he of Carlisle) tells the Dissenting electors of Hastings that he will not support the total abolition of Church-rates.

Here then we have, while the general election is yet some distance off, four pro-Church-rate Liberals taking the field. I say "pro-Church-rate Liberals," for all the talk about "equitable adjustment," "taxing only Churchmen," and the like, is sheer delusion. All who are interested in the question know that every conceivable compromise has been proposed and failed; and that, as Sir John Trelawny says, and the *Times* is continually reiterating, there is but one possible solution of the Church-rate grievance—total abolition. To propose anything short of this is to propose in effect that the country shall continue to be saddled with Church-rates, and that the question shall be dropped out of the programme of the Liberal party.

I would ask your readers to weigh well the significance of this new phenomenon in our political life. Is it irrational to suppose that, when the election comes, this new fashion of contemptuously ignoring the claims of the Nonconformist section of the Liberal party will be largely followed up? Why not, if Dissenting electors are content to succumb to it? We know very well that the clergy are likely to put forth all their influence to secure this result, and that when the brothers of Bishops boldly take the field as pro-Church-rate Liberals, they must reckon on a wonderful apathy on the part of Nonconformist electors. But the serious question which these facts suggest is this:—There is no reason to suppose that the Liberal constituencies in general have changed their opinions on the Church-rate question. Poll them, and they would no doubt be found as true as ever to this cardinal and traditional feature of the Liberal creed. It will not be because their convictions have altered, but because they have become false to them in order to please the fancies of those who seek their suffrages, that the abolition of Church-rates is in danger of being dropped as a great political question. Is it not a new thing in the experience of this country for constituencies to take their principles from candidates, instead of candidates from constituencies, to whom the appeal is made when Parliament is dissolved?

Surely Nonconformist electors will not be content to regard this subject from a purely local or personal point of view. We are almost certain, according to present appearances, to have at least fifty so-called Liberal candidates of the pro-Church-rate type at the next election. Let one half of them be returned by apathetic electors, and what will be the result? The next Parliament will never be troubled with the Church-rate grievance. It will deservedly sink out of the category of practical questions. It will no longer be a boundary line between the two great parties in the State. Statesmen will accept the decision of the constituencies as the verdict of the country against abolition. Independent members, who are favourable to it, will refrain from fighting a losing battle. And Nonconformists will be held up to derision as people who have not the manliness to stand by their own principles. Nor is this all. The Church-rate question is the legislative battle ground of religious equality. If that is surrendered, all other demands of a like nature must, so far as Parliament is concerned, be for a time at least abandoned, and Nonconformists, so far from being able to carry on an aggressive policy, will be besieged in their own entrenchments.

Is the next election to be an appeal to the people? or

is it to be, so far as the ecclesiastical items of the Liberal creed are concerned, an occasion to change the entire policy of the Liberals at the pleasure of Messrs. Coleridge, Akroyd, Lealie, Hamilton and Co.? Who are these men, and what are their claims, that Nonconformists are to surrender what is dear to them, and cover themselves with ignominy and Liberalism to cast it's skin, so that they may enter the House of Commons? The *Economist* denounces the intolerance of seeking to coerce such candidates as Mr. Coleridge into a change of their views. But that is not the question. The real point is, whether a great party are to give up a vital element of their creed at the dictation of neophyte politicians. We as Nonconformists stand where we were; and to ask us to betray our own cause, sacrifice the fruits of many a hard-fought campaign, give up our footing in Parliament, and strike our colours, that these men may flout us, and strengthen the hands of State-Church intolerance in the Legislature, is so utterly unreasonable and audacious, that I for one fail to understand how honest politicians can propose or sanction it; still less how genuine Dissenters can remain quiet under the insult.

I am, Sir, yours faithfully,
A NONCONFORMIST ELECTOR.
September 13, 1864.

THE EVANGELICAL CLERGY.

To the Editor of the Nonconformist.

SIR,—I should think I was not doing as I ought, if I did not remark upon what is more or less expressed or implied in your article entitled, "Ecclesiastical Insincerity." Your columns often exhibit the false position in which Evangelical preachers in the Act of Parliament Church stand, and justly reprove their sinful conduct. In this article you seem to try to shield them from deserved condemnation, and by half excusing their tergiversation to enable them to endeavour to justify their double-dealing. You do well to protest against Mr. Spurgeon's inconsistency in his remarks in reference to the resources of the nation being applied to uphold error (and which must surely have been an oversight of his), and well to reprove the great mass of Dissenters for their indifference in reference to Parliamentary action, &c., on the Establishment; but I cannot think you do well to write in a way in any degree tending to excuse the conduct of the Evangelical clergy. If they do not feel that they are doing wrong in using the Baptismal and other occasional services, and that pernicious Catechism, why is it that thousands of them are so urgent for an alteration therein?

In the Epistle to Titus, St. Paul speaks of some "who teach things they ought not for filthy lucre's sake," and directs him to "rebuke them sharply." It seems to me that Mr. Spurgeon has done this. He may have done it roughly, as well as sharply, and not in the best taste; but I am not sure that a Luther is not needed in the present day, as much as in the sixteenth century. Mr. Landels' admirable and unanswerable sermon is, however, in excellent taste and temper, and sustains most things advanced by Mr. Spurgeon.

The vast multitude understand the Church Catechism, and the Baptismal and other occasional services, in their plain and natural sense, and the Evangelical clergy know this. If the latter had faith, would they not leave an institution in which they are compelled to teach gross error on a vital point? If Mr. Spurgeon has not already left the Evangelical Alliance, as it is likely he will do, he is not the only one who finds it a check to honest, faithful dealing, to anything like rebuking sharply. It is an organisation well calculated to make the Evangelical clergy comfortable in a false position.

In reference to your article of last Wednesday, while I fully agree with you in condemning the inconsistency of many Dissenters, I think the inconsistency of the Evangelical clergy, and the awful errors of their Church are dealt with very tenderly, and not in a way likely to show them how grossly unscriptural is their course.

I am, Sir, yours faithfully,
JOSH. TURNER.

Nottingham, September 10, 1864.

APPRENTICESHIP SOCIETY.

To the Editor of the Nonconformist.

SIR,—Will you allow me to say a few words to your readers respecting the above-named society, whose half-yearly election is announced in this number of your paper?

The committee from time to time avail themselves of all the means at their command to make the institution as extensively known as possible, and yet they are frequently told that in certain districts its very existence has not been heard of.

Thus the Rev. D. Sherry, of Wellington, Somerset, who has kindly procured many additional subscriptions towards its funds, writes:—"Enclosed is a cheque for sixteen pounds six shillings, the amount of subscriptions which I have been able to get in Wellington and Taunton. I am sorry that your society seems so little known at the last-named place. Even the three ministers, from each of whom I obtained a subscription, confessed that it was the first time they had ever heard of it, and so did most of the people. What a pity that some plan could not be adopted to bring the claims of such a useful and noble society more prominently before our Christian churches, cheering as it does the hearts of so many of our ministers!"

The committee rejoice at the additions made to the list of subscribers from year to year; but they are very desirous of seeing the society's permanent income increased in order to enable them to make a larger number of grants at each election, that the applicants may not have to wait so long before their turn arrives to obtain the aid they seek.

The society is open to Independents and Baptists, who contribute to its funds and share its advantages equally. The committee will rejoice if this communication tend to strengthen their hands by bringing from the ranks of your readers new subscribers to a society which affords the assistance greatly needed by many devoted ministers whose limited incomes are quite inadequate to their necessities.

I may just add that according to the rules of the

society persons subscribing at the election may vote immediately.

Yours truly,
I. VALE MUMMERY.

Hackney, Sept., 1864.

ADMIRALTY COERCION.

To the Editor of the Nonconformist.

DEAR SIR,—In a valuable article on "The Royal Naval Reserve," in the *Daily News* of this day, an attempt is made to explain the causes of the imperfect development of the Reserve.

Among many causes enumerated is one:—"He must enter into an agreement to attend Divine service, whatever be the distance between the church and the ship in which he undergoes his annual drill."

What right has the Admiralty to enforce any such regulation? or rather, what right have they to make any such regulation? Because men are willing to undergo a course of drill for the sake of effecting such an amount of improvement in their drill as combatants as to render them doubly useful in defending their country, why are they to be subjected to an intrusion on their religious freedom? If a man goes to church, to his church he goes; but if he goes not to church, to church he does not go. Who has a right to interfere as to his going and not going?

These Lords of the Admiralty seem to be re-enacting some of the old acts of ecclesiastical tyranny.

And it is not unlikely that the Divine service refers to the State-Church service.

Against this tyranny there should be a protest.

Believe me sincerely yours,

J. M. EPPS.

89, Great Russell-street, Bloomsbury, Sept. 10, 1864.

FRIENDLESS AND FALLEN.

To the Editor of the Nonconformist.

SIR,—Will you favour me with a small space in your columns (just now when I presume there is less pressure) to plead the cause of those who cannot ordinarily ask help for themselves, viz., friendless and fallen females? By the first class are meant those who have maintained their moral integrity, but through adverse circumstances are placed in great danger; the second, those who have fallen a prey to the vile arts of the betrayer, and are consequently thrust out of the pale of society to drift down to misery, temporal and eternal, unless rescued by some friendly hand. Nor is this plea urged on behalf of those belonging by birth to any particular country or professing any particular creed. All alike are welcome. The Committee of the London Female Preventive and Reformatory Institution have resolved to seek to do good to poor females on the broadest possible basis, seeking to save all as far as their funds would permit; and out of the 1,300 poor creatures already received into the homes, nearly every village and town in the United Kingdom has supplied a subject, as well as the continent of Europe, Africa, Asia, and America. And, thank God, of those received about three-fourths have been permanently reclaimed. The committee seek the accomplishment of their mission of mercy in five distinct homes, where the inmates are fed, lodged, clothed, and instructed free of all charge to them. When all these homes are full, 3,000 meals per week have to be provided for the support of inmates; and for this one expense, as well as every other, the committee are absolutely dependent upon daily voluntary contributions. When the necessary period of probation expires, they are provided with suitable situations, restored to their friends, or assisted to emigrate. Oh, Sir, if your space permitted, I could present to your readers some painfully interesting facts, gathered during my thirteen years' labour in this department of Christian philanthropy. However, there is one which I must allude to. I have said 1,300 have been admitted. This is cheering; but I have been compelled to refuse 500 applications a year, simply for want of larger funds. What becomes of these rejected ones? The echo says, What? And I would that I could make it ring in the ears of every adult in the land, cautioning our often too confiding maidens, compelling our young men to realise their duty to protect the weaker sex rather than to betray them, or supinely leave the betrayed to their unhappy fate; and every parent to throw around his daughters all the protection that is possible, in order to shield them while passing through the critical period of youth. I would still further urge this plea by reminding the reader of a fact patent to all, viz., that of necessity tens of thousands of young women are compelled by the force of circumstances to leave their homes in remote country districts and seek a living by domestic servitude or otherwise in London, far away from natural protection and sympathy, and often to confront with fierce and subtle temptation, by which many fall, more sinned against than sinning; and furthermore, not a few, when so overtaken, would be for ever lost but for the efforts of the society for which I plead. In asking for contributions, I solicit small sums as well as large—the poor widow's mite as well as the rich man's cheque. It is a blessed work of mercy, in which all are invited to join according to their ability, by remitting postage-stamps, post-office orders, &c. I would also recommend persons interested to send for a copy of the prospectus of the society, which gives an epitome of the work done.

I am, Sir, your obedient servant,

E. W. THOMAS, Secretary.

200, Euston-road, London, N. W.

BANKERS.

Messrs. Bosanquet and Co., 73, Lombard-street, E. C.

DESTRUCTION OF INFANT LIFE.

(From the *Daily News*.)

Among the revelations made by the Officer of Public Health none are more startling than those which relate to infant mortality. Few of our readers will be prepared to learn that there are whole districts in England—rural districts, they are called—where a deliberate practice of infanticide is the custom of the country. Not that it is of that horrible kind of which the coroners of the metropolitan districts denounce the prevalence to an alarming extent; but if less direct in its criminality it is certainly more destructive to the young growth of the population, and, if possible, more revolting in its deliberate and unnatural cruelty. A certain

average of infanticide is, it seems, quite accepted in the large manufacturing towns, as a destructive agency of tolerably regular operation. So we find these places spoken of as "infanticidal" to a higher or lower rate. Of course, one meaning of this awful term is, that in these crowded dwelling-places, the battle of life being always a struggle, mothers are compelled to bear more than their share in the conflict; all that forms a home is shattered, and the younger the children the more fatal is the consequence. "Infants who should be at the breast are improperly fed or starved, or have their cries of hunger and distress quieted by those various fatal opiates which are in such request at the centres of our manufacturing industry." The well-known sanitary defects of the houses in which the manufacturing population live, and to which much infant mortality is due, are to a great extent remediable; but here we meet with a problem of social science hard to deal with. We cannot suppose that anything but the fiercest want can so far dull the mother's natural love of her child as to lead her to this dire neglect, and the effort to meet this want is one that it is difficult to say should not be made. We cannot prevent those mothers from leaving their wretched homes to go to the mill; the question is, can any practical means be found for protecting the unfortunate offspring? Inquiry made officially into the operation of these causes of infant-life destruction in towns has shown that, while the children were perishing under all this neglect and mismanagement, the mothers were becoming more and more "de-naturalised towards their offspring; commonly not troubling themselves much at the death, and even sometimes (it was believed) taking direct measures to ensure it." To give some definite representation of the extent to which this destructive agency of young life is at work, here are the figures showing the infantile death rates. The lowest rate of any district in England is 7,047 per 100,000 children living under one year of age; in 15 other registration districts the annual death rate is 9,085 per 100,000 living. These may be taken as the fair average of infant mortality. But in 62 districts it becomes from 20,000 to 22,000, and in Hoo in Essex, Wolverhampton, Ashton-under-Lyne, Preston, Nottingham, Stockport, and Bradford, it reaches 25,000, while in Wisbech and Manchester the death rates are nearly equal—a dense manufacturing city and a retired rural district—being respectively 26,001 and 26,125.

The discovery of this enormous mortality of an agricultural district, equalling the obviously noxious agencies in their most concentrated form in a great city, was at first quite unaccountable. It was concluded that there must be some destructive force at work here foreign to that which arises in all collective employments; but on investigation it turned out that the same causes precisely were producing the same effects. It was discovered that, in consequence of the quantity of land in these wide marshy districts being reclaimed and brought under cultivation, female labour of every grade had been brought into use, exactly as we see is the case in the mill and mining districts. Dr. Hunter, the medical officer who examined into this painful subject, came to this conclusion, and with a certainty impossible to gainsay. The opinion of about seventy medical practitioners and others well acquainted with the condition and habits of these poor people, agreed completely that a more fatal enemy had been introduced than the agues and fevers which prevailed in those districts before they were cultivated, by this employment of mothers and the whole female population in the fields. It appears that large "gangs" of women, girls, and boys are worked together under the charge of an "undertaker," who contracts with the farmer. These gangs will travel many miles from their village, dressed in short petticoats, often with coats and boots, and sometimes trousers, "looking wonderfully strong and healthy, but tainted with a customary immorality, and heedless of the fatal results which the love of this busy and independent life is bringing on their unfortunate offspring pining at home." We need not enlarge upon the opportunities of immorality and crime which must be encouraged by this "gang" system. The number of infant victims is doubled by it, and cruelty towards these illegitimate children is exercised without the least compunction. The ordinary custom is that "the mother, as soon as she can rise from her confinement, goes away to work, leaving her infant to any one who will take care of it. The child is fed on lumpy sop, dirty and smoky, from a cup kept on the hob, and never cleaned, whence the fermented and sooty mass is heaped into the infant's mouth. 'So-and-so has another baby,' the neighbours say, 'you'll see it won't live.' And the prediction is very seldom wrong; either the child is killed by 'the normal operation of the diet,' says Dr. Hunter, or through a surer process of deliberate starvation, perhaps through an intentional or accidental overdose of the opium in the shape of cordial of some sort universally given. As the old nurses, who all take opium, occasionally administer of their own bottle to the infants left in their charge, a surgeon is not unfrequently summoned 'to find half-a-dozen babies, some snoring, some squinting, all pallid and eyesunken, lying about the room, all poisoned.' The surgeons in these parts happily have invented an ingenious way of administering an emetic by injecting sulphate of zinc solution into the stomach through a catheter tube—a remedy which it is well should be known, as it often saves life otherwise irrecoverably gone.

When these little victims die, either from the starvation of "ablatation," or from the deadly

opiate, the case is commonly reported by the parent to the registrar, who is quite familiar with them, and fills up "Debility from birth, no medical attendant," "Premature birth," or anything but the real cause of death. The whole affair is so common an occurrence, that, as Dr. Hunter observes, "the public opinion of the neighbours seldom goes beyond a sneer or a sarcasm on the occurrence of a quarrel perhaps months or years after."

The only course suggested to be taken to oppress and eradicate this dreadful evil, over which the coroner and the registrar seem to have so little power, is the establishment of infant nurseries under the charge of the Poor-law officials, or by private charity, under proper medical supervision, where the younger children of mothers working in these gangs could be taken care of while they are away. Something also might be done, it is thought, by imposing a license on the sale of opium. A more stringent inspection of the medical officers, the registrars, and the parish authorities, should, at any rate, afford the means of checking such monstrous and unnatural cruelty.

THE PROGRESS AND PROSPECTS OF THE GREAT STRUGGLE FOR FREEDOM IN AMERICA.

The following address has been issued by the Union and Emancipation Society:—

TO THE PEOPLE OF GREAT BRITAIN AND IRELAND.

Fellow Countrymen,—Untruthful statements and unscrupulous efforts are still being put forth by the enemies of free government, free labour, and free education, to deceive and mislead you as to the facts and merits of that great struggle for freedom now going on between the loyal people of the United States and the rebellious slaveholders' Confederacy.

In your name, but without your authority, the friends of the slavemongers in this country, united under the banner of Southern Independence Associations, have recently issued a peace manifesto addressed to the people of the United States.

In that document it is audaciously asserted, that "peace and the restoration of the Union are apparently more remote than ever"; and on the strength of this and similar baseless assumptions, you are made to call upon the people of the free and loyal States to pause and give up the struggle for freedom—that is, to recognise and sanction a new slave empire.

This appeal is made for you in the name of "religion, humanity, justice, and civilisation," without one word of protest against that irrereligious, inhuman, iniquitous, and barbarous system of slavery, which was the sole cause of the unholy war the Southern slaveholders have forced upon the Federal Government and the loyal people of America.

We feel sure that your sanction will never be given to any proposition, even in the holy name of peace, that seeks to bolster up and sustain an infamous slave power whose only claim to nationality is based on a system of legalised lust and oppression, that outrages alike the claims of "religion, humanity, justice, and civilisation."

Remember that, up to Mr. Lincoln's election, every Congress had a dominant party devoted to the interests of the slave power; and that this Southern oligarchy had so moulded the policy and directed the legislation of the nation as to strengthen its political influence abroad and increase the territorial area for the extension of slavery at home. The first President and Cabinet especially identified with the advance of freedom have only held office since March 4, 1861, and the following is a record of the progress of liberty during their administration:—1. Emancipation in Western Virginia. 2. Emancipation in Missouri. 3. Emancipation in Maryland. 4. Emancipation in the District of Columbia. 5. Emancipation in Maryland. 6. Slavery for ever prohibited in all the Territories. 7. Kansas admitted as a free State. 8. Colorado, Nebraska, and Nevada, provisionally organised as free States. 9. Idaho, Montana, Dakota, and Arizona, organised as free territories. 10. Hayti and Liberia (coloured people) recognised as independent Republics. 11. Three millions of slaves declared for ever free by proclamation of the President, 1st January, 1863. 12. The inter-State slave laws utterly abrogated. 13. The inter-State slave-trade abolished. 14. Negroes admitted to equal rights in the United States courts. 15. Equality of the negro recognised in the public conveyances of the District of Columbia. 16. All rebel States prohibited from returning to the Union with slavery. 17. Free labour established on numerous plantations in South Carolina, Louisiana, Mississippi, Tennessee, and Arkansas. 18. Free schools for the education of freed slaves in South Carolina, Louisiana, Tennessee, and in Eastern Virginia. 19. The wives and children of all slaves employed as freed men in military and other service of the United States, declared free. 20. Negroes, whether previously bond or free, enrolled as part of the military force of the nation. 21. The loyal people of Arkansas, Tennessee, Louisiana, and Florida (rebel States), seeking a return to the Union on the basis of freedom to all. 22. An amendment of the Constitution to prohibit slavery everywhere and for ever, passed in the Senate by two-thirds majority, and only failed of the requisite two-thirds majority in the House of Representatives by a few votes. 23. The Republican National Convention at Baltimore, June 8, 1864, declared unanimously for the re-election of Abraham Lincoln, and for an amendment of the Constitution to prohibit slavery for ever. 24. 150,000 negroes, mostly freed slaves, in the pay and uniform of the Federal Government, as soldiers of freedom fighting for the Union. 25. A new international treaty by the Federal Government with this kingdom, for the suppression of the slave-trade. 26. The passing of the Homesteads Bill, whereby the free and landless may become freeholders on the free soil of the Territories.

The foregoing is only an inadequate summary of the facts that demonstrate the vast progress that has been made in the abolition of slavery since Mr. Lincoln's inauguration in March, 1861.

The military progress of the Federal arms is equally astonishing, and proves to every impartial mind, that

the Southern cause is as hopeless of ultimate success as it is infamous in its basis and arrogant in its aims. The following facts will illustrate the military situation:—1. At the commencement of the war, thirteen States were claimed by the leaders of the rebellion, and sought to be disrupted from the Federal Government. 2. Nearly half of these States have either declared their loyalty, or have been rescued from the military grasp of the Confederate armies. 3. The Federal power has gained a firm military footing, or a naval base of operations in each of the rebellious States. 4. It has securely grasped the great Mississippi river, and established a powerful blockade over the few Southern ports still held by the rebels. 5. So obvious is it that the Southern Confederacy must ultimately succumb to the just power and irrepressible spirit of the free North, that no Government has dared to recognise the would-be slave empire in the South.

Bearing in mind these indisputable facts, we ask you, the free and liberty-loving people of the United Kingdom, not to be led away by crafty appeals, in the name of peace, in favour of a cause that excludes the possibility of all peaceful and righteous government, and that embodies all the crimes and cruelties that offend heaven and desolate earth.

The following words of President Lincoln, in an address on the 18th of August last, clearly indicate the principle involved in the present struggle:—"I wish it might be more generally and universally understood what the country is now engaged in. We have, as all will agree, a free Government, where every man has a right to be equal with every other man. In this great struggle, this form of government, and every form of human right, is endangered if our enemies succeed. There is more involved in the contest than is realised by everyone; there is involved in this struggle the question whether your children and my children shall enjoy the privileges we have enjoyed."

Not until slavery is annihilated throughout the United States, can come the longed-for era of peace—a true, holy, and lasting peace, founded on union, freedom, justice, and humanity.—The Union and Emancipation Society. By order of the Executive, Sept. 6, 1864.

Offices of the Union and Emancipation Society,
51, Piccadilly, Manchester.

Court, Official, and Personal News.

On Monday the Queen, accompanied by the Duke and Duchess of Saxe-Coburg and Princess Helena, drove to Braemar and the Lynn of Dee. At the latter place a brief stay was made to view the unique beauty and unparalleled scenery that surround the falls. At the Invercauld Arms Hotel horses were changed. Mr. Fisher was in prompt attendance and personally attended to the requirements of the Royal party. A large and respectable assemblage of visitors and others lined both sides of the area in front of the hotel, and greeted the Royal party with a warm salute, which was very graciously returned by her Majesty and the other occupants of the Royal carriage.

It is confidently reported in Court circles that an engagement between the Princess Helena and the eldest son of an illustrious house will soon be publicly announced.—*Court Journal*.

A letter from Bonn states that Prince Alfred of England will arrive there in the autumn, and will study for a year at the university, where, as will be well remembered, the late Prince Consort passed a portion of his youth.

The Earl Russell, as one of the Secretaries of State, has relieved Sir Charles Wood in attendance on the Queen at Balmoral. The noble earl, with the Countess and Lady Russell, have been staying at Windermere en route for the North.

Viscount and Viscountess Palmerston, who returned from Brocket Hall, Hants, on Friday evening, will leave town early this week for Broadlands.

Lord Palmerston has signified his intention of being present at the presentation of the prizes by Lady Herbert, of Lea, in Wilton Park, to the successful competitors at the Wiltshire County Rifle Association, to be held at Laverstock, near Salisbury, on Wednesday, the 14th inst., and following days. The presentation will take place on Wednesday, September 21.

A notice from the Foreign Office states that passports are still required by persons entering Prussia.

One of the vacant Garters has been conferred upon the Marquis of Lansdowne. Lord Lovat will have the vacant Ribbon of the Thistle. Lord Lismore will be the new Knight of St. Patrick.—*Observer*.

Miss Nightingale, in whose health but little improvement has taken place, has left Derby for her annual autumnal residence in London.

The memorial to the Prince Consort at Abingdon is nearly finished, and it is expected that the Queen will be present at the inauguration. The design of the memorial is by Mr. Gibbs, of Oxford, and the colossal statue of the Prince in the robes of the Garter which will surmount the pedestal is by Mr. Bolton, of Worcester.

The War Department is ready to receive estimates from gunmakers for the conversion of Enfield rifles into breech-loaders.

It is rumoured that the last mail from Brazil brought word that the Brazilian Government had rejected the proposition for a renewal of diplomatic relations with England, recommended by the Portuguese Government, and accepted by the English Cabinet.

Prince Humbert arrived in London on Monday. He was accompanied to Southampton by Prince Napoleon and the Princess Clothilde. The Prince is now at the Italian Embassy. He dined with Lord Palmerston on Monday evening.

Mr. Edward Hare has been appointed to be clerk in the Legacy Duty Office.—*Civil Service Gazette*.

Mr. L. M. Donall Stuart, the celebrated South Australian explorer, has just arrived in this country. His health is much improved by the sea voyage, although the severe injury to his sight from exposure during his explorations has left him nearly blind.

Friday night's *Gazette* contains a notification from the Foreign Office, dated last Thursday, "that her Majesty has been pleased to order that for the future no ship of war belonging to either of the belligerent Powers of North America shall be allowed to enter, or to remain, or be, in any of her Majesty's ports for the purpose of being dismantled or sold; and that her Majesty has been pleased to give directions to the Commissioners of her Majesty's Customs, and to the Governors of her Majesty's colonies and foreign possessions, to see that this order is properly carried into effect."

It is said that Mr. W. A. Mackinnon, M.P. for Rye, is to be raised to the peerage.

The Government has declined to interfere in the case of the steamer *Georgia*, seized off Lisbon by the Federal frigate *Niagara*.

Poetry.

HARVEST HYMN.

1864.

Great God, whose gracious hand once more
Hath poured its boundless bounties forth—
Thy children's bread: 'tis from Thy store,
Though yielded by th' obedient earth.

In furrowed fields the buried grain
Uprose when quickened by Thy power;
Man's busy hands had toiled in vain,
But for Thy gifts of sun and shower.

How deep Thy wonder-working skill,
That multiplies the sower's seed!
Thy patient goodness deeper still,
That satisfies Thy creatures' need!

Yet sweeter, louder thanks be Thine
For Heaven's best boon, "the living Bread":
Thy love, not less than love Divine,
Jesus! whose blood for man was shed.

Body and spirit—twain, yet joined
In mystic oneness, Lord, by Thee—
Their due provision in Thee find,
And Thine in life and death shall be.

Sown in the grave, our very dust
Shall rise, to endless life be born;
The "resurrection of the just,"
All hail! bright hope of souls forlorn!

S. C.

Booking, Essex.

Postscript.

LATEST FOREIGN NEWS.

Wednesday, September 14, 1864.

The Pope has returned to Rome. It is stated that a large concourse of people assembled and cheered him on his way to the Vatican. Such demonstrations are not usually suffered to be wanting on occasions of this kind.

The French Government has forbidden M. James Fazy to remain in the frontier departments. This prohibition has been issued, it is stated, without any application from the Swiss Federal Council.

A decree of the Emperor of Russia excludes Jews in the western provinces from the right of acquiring land and farms, recently conferred upon their body.

A private telegram from Madrid says that the Mon Ministry tendered their resignation to the Queen at 2 p.m. yesterday. Various rumours circulate as to their successors. Nothing certain was known. General Pavia (Moderate Liberal) was spoken of in connexion with a policy of peace and retrenchment.

The Emperor Maximilian of Mexico left his capital on the 10th of August, for the purpose of making a tour through several provinces of the interior. The object of this journey is to produce such a moral effect upon the population as may facilitate the pacification of the country. Although military measures are in progress for the prompt and general suppression of disturbances, General (now Marshal) Bazaine has begun to take steps for the gradual return of the French troops.

BISHOP COLENZO IN LEICESTERSHIRE.

The rumour that Bishop Colenso had been invited to preach at Claybrook, a village near Lutterworth, on Sunday last, by the Rev. R. H. Johnson, the incumbent of the parish, caused considerable excitement throughout the county of Leicester. The Bishop arrived on Saturday evening, and shortly after Mr. Gates, of Lutterworth, who acted as agent of Dr. Jeune, the new Bishop of Peterborough, presented himself at the vicarage and inquired for the Bishop. The vicar had an interview with Mr. Gates, and during the conversation Mr. Johnson was served with an inhibition from the Bishop, forbidding him to allow a sermon to be preached by Dr. Colenso. A similar document was served upon

the Rev. Lewis Wood, Mr. Johnson's curate and son-in-law. Mr. Gates then renewed his request that he might see the Bishop of Natal, who declined to see him. Mr. Gates then left the vicarage. On Sunday morning, as the Bishop of Natal, accompanied by a friend and Mr. Johnson, were passing through the churchyard, a person, holding a document in his hand, attempted to approach the Bishop, but was prevented, and during a slight altercation that took place Dr. Colenso and Mr. Johnson passed into the church, and along the centre aisle to the chancel. They were followed by the agent of the Bishop of Peterborough, who, accompanied by the churchwardens, proceeded to the chancel, where the Bishop of Natal was kneeling at the communion table. While the Bishop was in the act of private devotion, with his eyes closed and his head reclining on his hand, the Bishop of Peterborough's agent, holding out a written document, addressed some remarks to his lordship, who, however, did not notice him. The agent then threw the notice at the Bishop, and it fell at his feet, and there remained until the Bishop had passed out of the church at the conclusion of the service, when it was picked up by some official connected with the church. Mr. Johnson announced at the morning service that his diocesan had served him with a notice commanding him not to allow the Bishop of Natal to preach in his church, but intimated that Dr. Colenso would publish the sermon he had intended to preach, and that, to prevent disappointment, he would address a meeting at the schoolroom in the evening.

There was a large attendance at the afternoon service, and the Bishop of Natal, attired in his episcopal robes, took his place at the communion-table. The service was conducted throughout by the Rev. Lewis Wood, the curate. Before the service Mr. Wood made a statement with reference to what had occurred in the morning and on Saturday evening, intimating that the Bishop of Natal had no sooner heard from Mr. Johnson that the Bishop of the diocese had expressed his wishes on the subject, than he wrote to say that he would be unwilling to be the cause of an unseemly strife in the matter, and would therefore merely come to visit Mr. Johnson as a friend and brother clergyman, and not to occupy his pulpit. On behalf of the vicar and himself Mr. Wood expressed his approval of Dr. Colenso's work, and spoke of him as a maligned and persecuted man.

At six o'clock the village schoolroom was crowded, and a large number of persons were outside unable to gain admission. Dr. Colenso addressed those assembled on "Our Father in Heaven." The crowd outside became so impatient to hear the Bishop that an adjournment to the green was resolved upon, and Dr. Colenso continued his address standing upon a table in the open air. He gave some interesting particulars of the mission work in his own diocese, a district, he said, "which the Queen has placed under my charge as bishop, with regard to the affairs of the Church of England." He read several extracts from letters he had received from native converts, while he had been in England, as evidence of the solid work that had been done in the diocese in preparing those natives for future usefulness among their fellows. At the conclusion of the address, the people assembled sang the "Doxology," at the Bishop's request, and he then bade them affectionately "Good bye."

WORKING MEN'S CLUB AND INSTITUTE UNION.

The Council of this valuable society are likely to be most extensively and usefully occupied during the following season. The demand for information and advice in the establishment and management of clubs and institutes, comes alike from working men themselves, from employers of labour, and from the gentry, and inquiries pour in from day to day from all parts of the United Kingdom, and already arrangements have been made for numerous public meetings, at which the Secretary to the Union, the Rev. H. Solly, will unfold the principles of the movement or the experience of the past few years, by way of starting new clubs, encouraging and guiding those newly started, or reviving those that may apparently have failed or languished. Such meetings are announced for Scarborough, Hunslet, Holbeck, Woodhouse, Deepcar, Patrington, Halesowen, Smethwick, Rugby, Nottingham, Kettering, Winchester, Southampton, Bradford, and several metropolitan districts. We understand that shortly a meeting will be held in the City with the view of bringing the claims of the Union more prominently before the mercantile houses.

MARK-LANE.—THIS DAY.

The arrivals of English wheat, fresh up to our market to-day, were moderate. For all qualities, the trade was in a sluggish state, at Monday's decline in the quotations. With foreign wheat the market was well supplied. In all descriptions, sales progressed slowly, and the quotations had, in some instances, a downward tendency. Floating cargoes of grain were in slow request, at about previous rates. The market was fairly supplied with barley, and the trade for all qualities ruled very inactive, at barely late currencies. The malt trade was dull, at about previous quotations. The supply of oats on sale was tolerably large. The trade was quiet for all qualities, and prices ruled the turn easier. Beans and peas continued firm, at fully late rates. There was a moderate demand for flour, at previous quotations.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English	799	279	449	39	379
Irish	—	—	—	2,469	—
Foreign	17,839	1,429	—	12,539	599 sbs
					28,359 bbls.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 14, 1864.

SUMMARY.

THERE seems to have been a hitch in the peace conferences at Vienna, arising out of the extortionate demand of Prussia that Denmark shall surrender not only the Duchies, but an equivalent proportion of the treasure, Sound Dues, and State property of the kingdom. The Danish plenipotentiaries declared that the claim was ruinous, and could not be granted. M. von Bismark has commuted the demand for a fixed indemnity; but there is reason to believe that Russia, if not Austria, ashamed of these cruel exactions, is interposing for the protection of the victim. The Prussian Minister, however, sadly needs money for the great expenses of the war; the Duchies are too poor to pay his heavy bill; and the Berlin Chamber is too much feared to make it safe to apply for authority for a loan in that quarter. Meanwhile the troops of the two great German Powers remain in occupation of Jutland, as well as Schleswig and Holstein; and, as there is little prospect of the early termination of the negotiations at Vienna, the armistice, which expires to-morrow, will have to be prolonged.

M. Von Bismark, nothing daunted by the difficulties of his position, still aspires to make Prussia supreme in Germany, and to persuade the Kaiser to accept a subordinate position. Austria is not in a position peremptorily to thwart this daring policy, being specially anxious at the present moment to obtain admission, on her own terms, into the German Zollverein, and ready to make some concessions to obtain that object. But it is semi-officially announced that Prussia declines to forego the advantages of her position under that compact, being both unable and unwilling to surrender that liberal commercial policy which stands in the way of her Protectionist rival, but has proved very beneficial to the interests of Northern Germany.

The visit of the Prince and Princess of Wales to the King of Denmark and his family has assumed a strictly private character. They have not yet entered Copenhagen, though but a few miles from that capital. The Danes, still smarting under their humiliations, are indisposed to any loyal demonstrations, and their newspapers have urged so much the duty of receiving these distinguished visitors with silent respect, that "Baron Renfrew" and his consort are not likely to enter the capital at all.

Müller, the supposed murderer of Mr. Briggs, continues to be the "sensation" of the hour, and the report of his examination at New York, his conduct during the voyage out, his appearance, sayings and doings, are minutely chronicled on both sides the Atlantic. Though Müller has stoutly declared his innocence, the authorities at New York considered the case against him sufficiently strong to warrant his surrender to the English police under the extradition treaty. The accused is expected at Liverpool this week. Whatever the value of his declarations, which, taken by themselves, would seem to account for his possession of the hat and watch of the late Mr. Briggs, Müller will have a fair trial in London, spite of the strong current of popular prejudice which has been raised against him by newspaper reports and gossip.

The full details of the sanguinary struggle near

the Reams station of the Weldon Railway show that, in its results, Grant obtained a substantial victory. The repeated onslaughts of the Confederate troops failed to dislodge the enemy, though five thousand men were sacrificed in the effort. The assailants were obliged to retire, leaving their wounded in the hands of the Federals; and, during the succeeding twelve days, Grant's position had been unmolested, and time given to strengthen it by throwing up entrenchments. This serious reverse obliged General Lee hastily to recall the forces sent to invade the Northern territory, and the seizure by the Federals of the main line of communication with the South, has caused a great rise in the prices of all the necessities of life in the Confederate capital.

No further confirmation has been received of the capture of Atlanta, but a fall of fifteen per cent. in the premium on gold proves that the wished-for event was credited in New York when the last steamer left that port. The Federal Government have endeavoured to counteract the effect of the Chicago platform and nomination by countermanding the draft for 300,000 more troops. It is now announced that 100,000 additional men will alone be required to enable General Grant to bring his operations to a successful issue. Probably this force may be raised by volunteering, which would enable the Government altogether to abandon the dreaded conscription. There are still rumours of peace proposals—one of which is said to have come from the Confederates, and to embrace a return to the Union, "on the basis of a general amnesty, preservation of slavery where it exists, the emancipation proclamation to be tested by trial before the Supreme Court, the rebel war debt to be left out of consideration, the right to carry slavery into the Territories (the question which was the occasion of the war) to be abandoned." Such reports do not deserve much credit. But it is certain that Mr. Lincoln will not be withdrawn as a candidate for re-election, and very probable that he will be retained as President by the vote either of the Electoral College, or of the House of Representatives.

THE LATE AMERICAN NEWS.

THE last news from America, in as far as it can be relied on, is more decisively in favour of the Federal Government than any that has been received since the opening of the campaign. The forward movement of the Confederates in the Shenandoah Valley, under General Early, has been checked and turned back by General Sheridan, and, instead of a new raid into Maryland by way of diversion and for the sake of plunder, Lee's most efficient lieutenant has been put upon the defensive. Grant continues to maintain his hold upon the Weldon Railway in the face of the most furious efforts of his adversaries to shake him off, and thus cuts the main communication between Richmond and the South. Fort Morgan, like Forts Powell and Gaines, in the harbour leading up to Mobile, has been compelled, after a smart bombardment, to surrender. The torpedoes laid in the channel are being safely removed by the hands which fixed them, and the other obstructions to the ascent of the Federal squadron to the city seem to be capable of removal. But the most important advantage has been gained by General Sherman. It is reported—and upon authority we are not entitled to disregard, at least until it be overthrown by incontestable evidence—that Sherman and Hood have had a sanguinary engagement at East Point, in which both armies suffered severely, but of which the balance of victory inclined to Sherman, who thereupon occupied Atlanta with a corps of his army, while with the remainder of it he compelled Hood to retreat upon Macon.

The military effect of the successes will be more conveniently discussed hereafter, when all doubt has been removed as to their reality and extent. Their political effect will probably be to destroy the party chances of the Democrats, and the Presidential chances of General McClellan. It is true, the Chicago Convention has been an immediate political success—that the sections into which the party was divided have been fused into an appearance, at least, of amalgamation—that the nomination of McClellan as the accepted candidate for the Presidential chair has been unanimous, and that a platform of policy, embracing fidelity to the Union as an end, and an armistice and general convention of the States as a means to its re-establishment, has been adopted. But it must be obvious to those who look beneath the surface of current facts that the wire-pullers of party are at their wits' end to mark off a fair ground of contest between themselves and the Republicans, and that while Lincoln is to be opposed, and dispositions to peace professed, the substantial policy ostensibly

associated with the name of McClellan is a policy not of peace, but of a continuance of the war.

Both parties into which the Federals of the North are divided, insist upon the maintenance of the Union as the object of their policy. Neither, of course, can prevail without setting aside, in some way or the other, the claims of the Confederates to secede, and to be an independent people. Secession must be dragged or enticed back into the Union. Upon this, all the Northerners agree. The Republicans under Lincoln are engaged in dragging her back. The Democrats, who are making use of McClellan, imagine that could an armistice of three or six months be concluded between North and South, and a Convention of all the States held, such arrangements would be agreed upon as might allure her back, and so prevent any further effusion of blood. It is declared, however, by the party most interested, namely, by the Southerners themselves, that under no pressure of circumstances, or no offers of compromise, will they come back; and they seem likely enough to make good their word. But it must be apparent to the quiet and independent yeomen of the Northern States, that, in the event of military success, Mr. Lincoln is far more likely to achieve the restoration of the Union (supposing it to be possible) than any Convention of States, resulting from an artificial break in the contest, can be—and that if the Union cannot be restored, the existing President, with the whole weight of empire at his back, is in a better position to obtain advantageous terms than any mere assembly could be, however authorised. Unless, therefore, all prospects of warlike success are crushed before the election, every new victory will increase the chances of the re-election of Mr. Lincoln. And in this aspect, the late intelligence becomes immensely more important than a merely military view of it would justify us in supposing.

ELECTORAL POLICY AND THE MANCHESTER GUARDIAN.

"THERE will be fifty Exeters, the *Nonconformist* tells us, at the General Election." So writes the *Manchester Guardian* of Saturday last. If that journal is in the secret of the Palmerstonian electoral policy, the form in which it has twisted what we really did say would lead us to infer that the abolition of Church-rates is to be quietly but effectually eliminated from the programme of Liberalism next year. The words of ours to which the *Manchester Guardian* refers were these. We had been giving a warning to "Whig whips both in and out of Parliament" of certain facts which would be awkwardly in their way on the supposition that they intend to put forward candidates who have not made up their minds on the Church-rate question; and, still alluding to them, we asked, "Do they want fifty Exeters next year? They can easily have them if they please. It will depend mainly upon themselves. They know how the result may be arrived at. They have only to pursue the same course as that which brought down disaster upon Liberalism at Exeter." The *Guardian* assumes that this is equivalent to saying, "There will be fifty Exeters at the General Election"—justifying the inference that the course which, if pursued, would in our judgment, and with our concurrence, produce "fifty Exeters," has been decided upon by those who manage the general affairs of the Liberal party, and that a determined effort will be made, under their auspices, to lead the whole party a pace or two back towards Toryism.

So far as the article which has stirred the bile of the *Manchester Guardian*,—which, by-the-by, seems to have moved the editor to such a flurry of indignation that he has forgotten the usual courtesies of the un-Americanised press, and has found it necessary to assail the editor of this paper by name—so far, we say, as our former article has set forth a policy to be pursued at the approaching General Election, we think it possible, in a very few words, to give the entire gist and purport of it. As a matter of fact, we believe we are correct in stating that the principle of the abolition of Church-rates, as embodied in Sir John Trelawny's Bill, has been actually affirmed by the votes of an absolute majority of the members of the House of Commons, and by the whole Liberal party in Parliament, with, perhaps, half-a-dozen exceptions. The case we put and maintain is this—that where the whole party of Liberals have so pronounced themselves, and, over and over again, have recorded their will in Parliamentary divisions, it is a folly, closely approaching to treachery, for the managers of elections to strike that question, upon which there is the greatest unanimity of opinion and feeling among the Liberals, out of their electoral programme, and to select candidates for the representation of Liberalism in the House of Commons who fall

behind what has been already professed. We cannot, at this moment, lay our hand upon the precise numbers of the representative branch of the Legislature who have recorded their votes, even in the present retrogressive Parliament, in favour of an entire, unconditional, and immediate abolition of Church-rates, but we can aver that they amount to a decided majority, and comprise nearly the whole of the Liberal party. Now, we contend that, not we who insist upon what a majority of the House of Commons have repeatedly insisted upon, as a condition of a vote at the coming General Election, but they who put forward a host of candidates behind even that moderate mark, and expect the Liberal constituencies to forego their preferences on this head, are the fanatics, the mischief-makers, the pig-headed dividers of party. The article of ours to which such exception has been taken by politicians of the *Guardian* stamp, merely advocates that, at least, no Liberal constituencies should fall behind the present House of Commons in Liberal opinion—that what has already obtained the sanction of a majority there should not be receded from by the electoral bodies—and that, if a few Conservative-Liberals, like the *Manchester Guardian*, choose to dictate their own backward policy to the Liberal party, they should be manfully resisted, and if they are foolish and perverse enough to try the experiment in fifty places at the next General Election, in fifty places they will and ought to fail.

The *Manchester Guardian* lectures us as if we had proposed some *ultra* change. The fact is that, so far at least as the question of Church-rates is concerned, any change in the policy of the Liberal party at the next General Election will be initiated by the party represented by the *Guardian*, and it will be a change for the worse.

Is the Liberal party, or is it not, to have any distinctive creed? If it is to profess anything at all, beyond blind confidence in Lord Palmerston, there must needs be some tenet of its creed which it cannot surrender. "Cannot," we mean, as a matter of ordinary policy. The *Guardian* does not reflect that although a principle will stand the test of extreme cases, no tactics will. He fancies he will pose us by asking whether we would carry out our own recommendation in the case of the Chancellor of the Exchequer. We reply that what we might see fit to do in ordinary cases, we may judge to be unfit in extraordinary ones. It does not follow that a man who determines to discourage nonentities who have made up their minds against him on a particular question, is bound to deal in the same manner with an individual who is an honour to his country. One may vote for Mr. Gladstone, in spite of his Church-rate policy, because in all other respects he is a singularly able, patriotic, and honest man, and one can weigh his ability, his patriotism, his honesty, and his general political liberality, against his peculiar crochets on the subject of Church-rates. But because we can and must make allowance for a special case, is that any reason for giving up all power to deal decisively with ordinary cases? Almost every Liberal candidate who shall decline to pledge himself to vote for the abolition of Church-rates will be an untried man, nameless and fameless, a political tyro seeking honourable distinction. The known politicians are already pledged one way or the other by the votes they have given—the Liberals to the extinction of Church-rates, the Conservatives to the preservation of them. It is only in the case of one or two eminent men like the Chancellor of the Exchequer, and in reference to the small fry of novitiates, that there will be any difficulty in resolving what it were best to do. But, certainly, the reasons which might prevail with one in the exceptional case of Mr. Gladstone, are not those which would influence him in respect of the crowd of untried candidates.

The object of insisting upon the Abolition of Church-rates as the *minimum* of ecclesiastical change is, not to get that question settled, even if needful to the exclusion of all others—not to put it in competition with greater and more comprehensive questions—but to arrest the tendency of the Liberal party, under their present leaders, to recede from what they have already included in their political programme. It is not the existing House with which we have to deal—most members of it are already declared—it is only those who are now nobodies but who aim to be the politicians of the future, that we need severely test.

The *Guardian* seems quite conscious that if it adhere closely to facts it will hardly make out a sufficiently plausible case. It assumes that when any candidate shall decline to pledge his opposition to any Government which will not make the Abolition of Church-rates a Cabinet question, he will be resisted by those who are guided by our advice. We can only say, that we never sought to make this question a Government one, far less a Cabinet one. We might have done so with some show of reason, but, as

a matter of fact, we never have. Our counsel has reference, not to the Government, but to the rank and file of the party. We say that if the latter cannot with any amount of training be made to learn the goose-step of modern politics, but boggle at the very threshold of their professional practice, they are not the men who ought to be palmed upon us as candidates, and that if, in the face of all reason and remonstrance, they are to be palmed upon us, we had better fight the battle of Liberalism without them.

We need hardly defend ourselves from the shafts of our contemporary on the score of morality. We wish to force a policy upon no man, nor to tempt nor coerce his political honesty. But when certain men ask us to allow them to represent our views and wishes in Parliament, it will be by their default, not ours, that consent cannot be given. They should not thrust themselves upon constituencies known to entertain strongly such and such an opinion, if they are not prepared to surrender their personal preferences in regard to that opinion. We see no more reason that they should override electors than that electors should override them. "You must not," says the *Guardian*, "tempt men to act against their own convictions for the sake of place or power." Who tempts them? Not we. If they fling themselves into a position which will require them to forego individual convictions, they have no right to ask hundreds to forego their convictions in order to save them the humiliation. If they are placed there by the fagmen of parties, they are very cruelly served. The *Guardian* does not believe that "the threat" will be fulfilled in five, to say nothing of fifty, cases. Nor do we; but it is because we believe the fulfilment of the threat will not be provoked.

THE PRESIDENTIAL ELECTION. 1860 AND 1864.

THE vital importance of the coming Presidential election gives special interest to all information bearing upon an event which seems to involve the mighty issues of peace or continued war in America. It may, therefore, be timely to glance at the main features of the political struggle, which four years ago led to secession, in connection and comparison with that which may possibly be the means of bringing the war to an end. No American, much less an English, politician can, at the present moment, confidently predict the issue of the present Presidential contest, but we may safely compare it with the election of 1860 and learn something of its special significance.

The *modus operandi* of electing the President of the American Union seems to be imperfectly understood in this country. It may, therefore, be desirable to state that all which has yet taken place—the nomination of candidates at the Conventions of Cleveland, Baltimore, and Chicago, are only preliminary to the real constitutional process. About seven weeks from the present time, on the first Tuesday in November, which will fall this year on the 1st of that month, the several States of the Union will elect the Electoral College which is to choose the President and Vice-President for the ensuing four years. The College is chosen by the popular vote of all the States given on the same day, the number of electors in each State being equal to the number of senators and representatives in Congress to which each is entitled. Although the result of their decision is not legally declared till the ensuing March, when the new President is inaugurated, the actual vote is of course known directly after the College has been elected. If the candidate having the largest number of votes does not obtain a majority of the entire Electoral College, the choice of a President devolves upon the House of Representatives.

In 1860 the thirty-three States of the Union chose in all 303 electors. Of these, 180, or 28 beyond the legal majority, gave their votes for Mr. Lincoln, the free-soil candidate; 72 for Mr. Breckenridge, who was the champion of the Democratic party; 12 for Mr. Douglas, who represented the principle of popular sovereignty in the Territories; and 39 for Mr. Bell, who came forward as the special advocate of union or fusion. With the exception of New Jersey, which gave three of its seven votes to Mr. Douglas, the whole of the Free States went in Mr. Lincoln's favour. The new President, though he did not carry an absolute majority of the entire population, obtained the suffrages of 17½ States, or more than a half of the entire number.

In what manner the votes of the 231 electors will be proportioned, is the problem which is to be solved in November next. Three candidates have been nominated. Mr. Fremont represents no principle distinct from the Baltimore programme, but only the dissatisfaction of some Republicans (mainly German Radicals), with the arbi-

trary arrests and press prosecutions of the present Government. Perhaps before the election comes, he may be induced unconditionally—as he has already offered conditionally—to withdraw. The real struggle lies between Mr. Lincoln and General McClellan. The present President accepts the Baltimore platform, which is favourable to the uncompromising prosecution of the war till the South has succumbed, and the prohibition of slavery throughout the Union. Mr. Lincoln is likely to obtain the support, not only of the opponents of slavery and the *bond fide* supporters of the Union, but of a large party who dread a change of President, government, and officials at the present crisis. General McClellan is nominated by the Democrats on the Chicago platform, of which an armistice and convention "to restore peace to the country on the basis of the Union" are the essential features. He will be the exponent of all who think that the Union cannot be restored on an anti-slavery basis, of all who imagine that the South may be brought back with tempting terms, of all who desire an armistice as a preliminary to what they regard, but dare not avow, as inevitable—separation.

The Presidential election of 1864, it need hardly be said, will differ essentially from that of 1860. Since then, eleven of the thirty-three States have voted themselves out of the Union, and the number of electoral votes of the College will be 231 instead of 303; eight additional votes accruing from the admission of Western Virginia and Kansas into the number of States. The question whether Colorado, Nebraska, and Nevada, which have been provisionally organised as Free States, and Arkansas, Louisiana, and Tennessee, more or less in Federal occupation, shall be allowed to cast their votes in the coming election, is of great importance. By this means thirty-one votes would be added to the Electoral College, and Mr. Lincoln's chances of re-election would be considerably increased. The total electors would then be 262, and 132 votes would carry a candidate. The Democratic party protest against these votes as contrary to the Constitution, and threaten to refuse recognition of a President elected by their agency. Whether or not the Washington Government intend to recognise these objections does not yet appear. Perhaps after the recent manifestations of public opinion, they may deem it prudent to keep within the unquestioned boundaries of the Constitution, and possibly the late military successes may satisfy them that Mr. Lincoln's cause will best be served by declining the votes of doubtful constituencies. For the credit and *prestige* of the American Union we trust that such may be the case.

How the votes of the Electoral College will be distributed is apparently more uncertain than ever, notwithstanding the unanimity of the Chicago Convention. It may be remarked, that the following large States would suffice to carry General McClellan:—

	Votes.
New York	33
Pennsylvania	26
Kentucky	11
Ohio	21
Illinois	16
Indiana	13
Total	120

According to the *Times* correspondent, these great Eastern and Western States, with the Border State of Kentucky, are the most likely to accept the Chicago platform. This partisan writer may or may not be correct. We have no data by which to test his prophecies. But it remains a fact that these six out of the twenty-four States of the Union "as it is," if united, will alone suffice to give a majority of four to any one of the three candidates for the Presidential chair.

HISTORICAL REPRODUCTIONS.

NOTHING very wonderful, perhaps—nothing, in fact, beyond reasonable expectation—and yet, one is surprised at the historical facsimiles, or reproductions, which thrust themselves into notice from time to time. It doesn't speak much for the originality of the *genus homo*, especially when under culture, that you never, or scarcely ever, come across a new variety. Individual novelties, it is true, occur now and then, but where does one meet with new classes? Men in general may be set down as plagiarists. One generation imitates another, just as a child will do precisely as his elder brother has done—all the more readily, moreover, if the act be an especially absurd one. Without giving in to Lord Monboddo's doctrine, we feel constrained to believe that there is more of the monkey in man than he is inclined to admit—and every now and then classes turn up which appear to have no "mission" in this world but that of illustrating the all-but-imperceptibility of the border line between a human creature and an ape.

These historical reproductions seem to abound on

ecclesiastical soils—and the more so whenever the latter are contiguous to the demesnes of politics. There must be a reason for it—though we confess ourselves unable to assign it—but the fact is indisputable that originality, even in individual instances, far less in the case of considerable classes, never shows itself within the politico-ecclesiastical range. The same law dominates elsewhere, it is true—but not so completely. Given the leading questions or events of an age, and you may tell beforehand what will be its characteristic classes. There are—at least within the region indicated—broad types of humanity which never wholly disappear—but which, though concealed for awhile, disclose themselves again and again, almost as regularly as certain rocks or weeds reappear at every neap tide.

We might offer several rather curious illustrations of this tendency to what may be called historical reproduction—we shall confine ourselves to one, which, if we can but succeed in correctly describing it, will at once be recognised by our readers as making itself conspicuous in every age in which ecclesiastical affairs are uppermost in public discussion or action.

If any one will turn to a number of the *Saturday Review*, containing, amongst a great many other things, good, bad, and indifferent, an article on some matter supposed to be inseparably associated with Dissent from the Church Establishment, he will come across the trail of the class we wish to identify. We might, perhaps, have said the same thing of the *Press*, but, as we would avoid, not merely the substance, but even the seeming, of unfairness to the tribe, we will not roam over ground which yields only preposterous and grotesque specimens, bearing much the same relation to the class as idiots may do to the human race. No, let us content ourselves with the *Saturday*, in whose columns one may find nearly every week some paper or other the handiwork of a fair individual type of the tribe—and, if we were given to betting, we dare bet any odds that it will exhibit the following features.

In the first place, there will be a real or affected ignorance of the subjects selected by the writer for his abuse—ignorance which men would regard as pitiful but that it is invariably associated with the very sublime of impudence. Then, there is a sort of Sadocean indifference arising, not, it would seem, from intellectual fastidiousness, but, as nearly as one can judge, from constitutional weakness, or early enervation. It is curious to notice the fascination which religious polemics of a certain sort have for extremely weak minds when they chance to be yoked with a slightly vicious temper. High culture—which in too many places means very little more than having kept, or rather wasted in riotous animalism, a certain number of terms at the university—is one of the essential elements of the class under notice—if, indeed, it be not absurd to talk of high culture where there has been nothing but imbecility to work upon. Put together the ingredients above mentioned—special ignorance, special impudence, special weakness, and the exclusiveness which naturally enough belongs to an exclusive training, and you have the basis of character common to the entire tribe. The basis—but now look at what rests upon it!

Come forth, man, and let us look upon you! Come from any age, it matters not which, ancient or modern, or mediæval, it is all the same! Come, as a traducer of Wickliffe, in the pre-Reformation era, as a pamphleteer against the Roundheads of Charles the Second's time, as a Sacheverel of Queen's Anne's reign, or as a *Saturday Reviewer* of our own enlightened day! The world has seen you, and then lost sight of you for awhile, over and over again. Religious dandyism—no, hardly that—ecclesiastical Beau-Brummellism—that is the characteristic of which we desire to see a perfect expression; an exquisite sense of the genteel in religious profession and practice; a vulgar horror of vulgarity; an affected, sometimes an actual, because purposed and deliberate, ignorance of the East-end, or, as we may call it, City-side of sectarianism, and a rather demonstrative partiality for the West-end; an utter misappreciation of Christianity as a spiritual power destined to elevate and refine the race; lack of sympathy with all earnestness of soul, all thoroughness of conviction, all grasp and tenacity of faith; a mistaken idea that the irregular forms in which such forces often display themselves constitute a fair background for the display of a faculty and taste for grimacing; a scepticism as to the possibility of any good thing coming out of a man below the grade of the liberal professions; an inability to detect any sign of grace in a green-grocer, cheesemonger, or chandler; a habit of using slang terms, such as "Little Bethels," "Bethesdas," and so forth, with a view to indicate supreme contempt; and, above and beyond all, an ostentatious claim to gentlemanliness of feeling, of bearing, of

speech, of writing, and a seeming incompetence to conceive that it can be found outside of the pale; these are the qualifications of the flunkies who do the Dissenter-abusing business of State-Church parties.

It is curious to observe how close a resemblance there is in every particular between all the characteristics of the class that now is, and those of the like class in every preceding generation. What can the resemblance result from? How is it that it never seems to fail? We have instanced but a single case. There are, however, a considerable number and variety of them—and all of them seem to tell the same tale. We doubt whether the phenomenon can be fairly attributed to the imitative instincts—for we have unquestionably met with individuals in whom all the peculiarities of a former historical class have been strongly developed, but who were too slenderly informed to be aware that any such class had ever previously existed—men who, without anything more than the most general acquaintance with history, say and do in 1864 what bears so striking a resemblance to that which people of the same stamp said and did in 1664, that one can hardly believe the later specimens to be other than servile copies of the earlier ones. And yet it is not so. We have a speculation on this subject which we should like to work out. There is not space enough left for us to carry our wishes into effect at once—and hence we have only invited attention to the facts which, if thoroughly examined, will be found extremely curious. We have a notion that there are types of moral character as capable of distinct classification as are the various types of animal existence—that they invariably appear and reappear in accordance with certain states of external circumstances—that they are related to those states, just as wasps are related to the season of ripe plums—that they have an appointed function to discharge, for the general benefit of humanity, as even the ugliest, most loathsome, and most noxious insects have—and that they cannot help accomplishing their mission. If this should be found a substantially correct theory, we shall be able, we think, to enlarge our charity—and in certain conditions of ecclesiastical affairs shall henceforth expect the buzz, buzz, buzz of *Saturday Reviewers*, as we look for flies and kindred insects during the heat of summer.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

The Asia brings New York news to August 30, by Halifax to September 1, and by Cape Race to September 3. The Peruvian has brought advices to the evening of the 3rd.

Secretary Stanton reports that the Government has received news of General Sherman's advance, and that he had entered Atlanta at noon on the 2nd. The Secretary later reports that he received a despatch from Slocumb, dated in Atlanta on the 2nd, stating that Sherman had taken that place, and that his 20th corps had occupied the city. His main army was on the Macon road, near East Point. A battle was fought near East Point, in which Sherman was unsuccessful, but the particulars of the engagement were not known. Unofficial reports state that in the battle of East Point the army of General Hood was cut in two, with heavy loss. The Confederate General Hardee had been killed. The *Times* correspondent says that this news is rather discredited.

A telegram of Aug. 30, four days previous, says:—"Sherman is moving his army to a position on the Macon (Georgia) Railroad, in the rear of Hood's forces. It is reported that General Sherman has occupied Hood's lines of supplies. Colonel Kilpatrick has destroyed fourteen miles of the Macon Railroad." According to a telegram of the 1st, the Confederate Generals Forrest, Wheeler, and Morgan had joined forces, and were operating upon Sherman's communications. 10,000 Confederates, with twelve guns, were reported to be within seventeen miles of Nashville, on the Murfreesborough road. A battle was expected. These movements seem rather too late to be of much practical value. On the 2nd of September the premium on gold was 154, and according to the Cape Race telegram had fallen to 140 next day, in consequence, no doubt, of the belief that Atlanta had been captured.

There has been another series of bloody engagements in Virginia. On the 25th of August, the Confederates made repeated attacks upon Hancock's corps near Reames, on the Weldon Railroad, without important advantage until five p.m., when, by a furious onslaught, they broke his lines, scattered the troops in all directions, capturing many prisoners and cannon, and recovering possession of all but four miles of the railway. Shortly afterwards Ward's 5th corps came to the rescue, when the battle ceased. The losses in killed and wounded were estimated at 5,000 upon either side. So says the *Times* correspondent. Reuter's telegram estimates the Federal loss at 2,000 men and nine guns, while that of the Confederates is said to have been 5,000 men.

The latest news from the Potomac army is to the 1st inst. The whole of that day passed without any change in the relative positions of the opposing armies. The canal at Dutch Gap will shortly be in readiness for use. The Confederates were erecting batteries to command the Federal position at Dutch Gap.

Atlanta papers announce that Fort Morgan and the garrison, including General Paige, with all the guns and ammunition, had surrendered to Farragut. Farragut had obtained the services of the men who were engaged by the Confederates in setting the torpedos, and was occupied in raising them. The Federals had 4,000 men on the main land at Grant's Pass, Mobile.

Admiral Farragut and General Canby officially confirm the surrender of Fort Morgan, with 600 prisoners, on the 23rd ult., after twenty-four hours' bombardment by their combined forces. The Confederates spiked the cannon, sixty in number, and destroyed all other material in the fort previous to the surrender.

The Confederates had resumed active operations in Arkansas. On the 23rd ult. Colonel Shelby captured nearly a whole Federal regiment, between Duval Bluff and Little Rock. He is later reported marching upon Duval Bluff and St. Charles.

General Early had withdrawn from Sheridan's front, retreating towards Richmond. General Sheridan was in pursuit, and was last heard of at Charleston, Virginia, Early being at Winchester.

Mr. Stanton reports that the troops credited to the States reduced Lincoln's last call to 300,000 men, and that 100,000 new troops promptly furnished are all Grant asks for the capture of Richmond, and to give the finishing blow to the Confederate armies.

The Democratic Convention met at Chicago on the 29th of August. Governor Seymour was elected chairman by acclamation, and made a long speech in favour of peace, reconciliation, and a return to the principles of the Constitution. The Convention adopted a platform which resolved upon the preservation of the Union and Constitution by conciliation and compromise, and demanded an immediate negotiation for the armistice and Convention of the States. It also resolved to resist by force any interference by the military at the approaching elections. On the 31st General McClellan was nominated for President and the Hon. G. Pendleton for Vice-President by acclamation. The Democrats had enthusiastically celebrated the nomination of McClellan.

It is officially announced that the peace mission of Jacques and Gilmore to Richmond was not authorised by the Administration.

Juarez is reported to have arrived at New Orleans. The Secretary of the Treasury had advertised for bids for 31,000,000 dols., the balance of the 6 per cent. loan of 1881.

It is reported that General Butler would supersede General Dixon.

Rumours were still current that the Administration was making efforts for peace.

It is reported from Washington that proposals have been received from Germany for a loan of one thousand million dollars for seventy-five years, at three per cent.; 20 per cent. of the loan is to be paid in coin, 10 per cent. in currency, and the balance in outstanding United States obligations.

The destruction of twenty-two fishing vessels by the Tallahassee is denied. That vessel had safely returned to Wilmington.

The Minister Plenipotentiary from the Government of the Emperor Maximilian had arrived in Washington.

It is reported that a Consul to Philadelphia from the Government of Juarez had been officially recognised.

MISCELLANEOUS.

THE DEMOCRATIC PLATFORM.—The following are the resolutions adopted by the Chicago Convention referred to above:—

Resolved, That in the future, as in the past, we will adhere with unwavering fidelity to the Union under the Constitution, as the only solid foundation of our strength, security, and happiness as a people, and as a framework of Government equally conducive to the prosperity of all the States, both Northern and Southern.

That this Convention does explicitly declare, as the sense of the American people, that after four years of failure to restore the Union by the experiment of war, during which, under pretence of military necessity or war power, higher than the Constitution, the Constitution has been disregarded in every part, and public liberty and private rights alike trodden down, and the material prosperity of the country essentially impaired, justice, humanity, liberty, and the public welfare demand that immediate efforts be made for a cessation of hostilities, with a view to an ultimate convention of all the States, or other peaceable means, to the end that at the earliest practicable moment peace may be restored on the basis of the Federal Union of the States.

That the direct interference of the military authority of the United States in the recent elections held in Kentucky, Maryland, Missouri, and Delaware was a shameful violation of the Constitution, and the repetition of such acts will be held as revolutionary, and resisted with all the means and power under our control.

That the aim and object of the Democratic party is to preserve the Federal Union and the rights of the States unimpaired, and they hereby declare that they consider the administrative usurpation of extraordinary and dangerous powers not granted by the Constitution, the subversion of civil and military law in States, not in insurrection, the arbitrary military arrest, imprisonment, trial, and sentence of American citizens in States where the civil law exists in full force, the suppression of freedom of speech and of the press, the denial of the right of asylum, the open and avowed disregard of State rights, the employment of unusual test-oaths, and

interference with and denial of the right of the people to bear arms, as calculated to prevent the restoration of the Union and perpetuation of a Government deriving its just powers from the consent of the governed.

That the shameful disregard of the Administration of its duty in respect to our fellow-citizens who now and long have been prisoners of war in a suffering condition, deserves the severest reprobation, on the score alike of public and common humanity.

That the sympathy of the Democratic party is heartily and earnestly extended to the soldiery of our army, who are and have been in the field under the flag of our country, and in the event of our attaining power, they will receive all the care, protection, regard, and kindness that the brave soldiers of the Republic have so nobly earned.

After some discussion, in which several amendments of minor importance were proposed, the resolutions were adopted with but four dissenting voices.

SOUTHERN VIEWS OF PEACE.—The *Richmond Dispatch* of the 22nd ult. says that "the *New York Herald* advised Lincoln, the other day, to send commissioners to treat of peace without raising the blockade or withdrawing the troops," but that it was nothing more than a trick to take the wind out of the sails of the peace party; that "we regard the cry which some of the press of the Confederacy is raising for peace as fraught with mischief"; that "nothing could have a more direct tendency to encourage our enemy to persevere in the iniquitous war he is waging against us"; that a compromise "is not possible, so far as we can see, and, so far as boundaries are concerned," that "the Yankee Government will not agree at this time to make peace without a huge slice from those territories"; that "in Virginia it would insist upon what they call New Virginia (West Virginia) in addition to Old Point (Fortress Monroe) and Norfolk"; that "in Kentucky, Tennessee, Missouri, or Maryland, they would claim the whole State," and that "elsewhere their claims would be based upon the principle of the *uti possidetis*." Then, as an answer to all this, this *Richmond* paper says that "the Government of the Confederate States can make no such treaty"; that "it cannot cede any territory belonging to any of these States, each of which is a nation—a sovereignty as distinct as Great Britain or France"; that the only peace it can make is that of "the complete independence and integrity of all the States"—that is, all the States claimed by the rebellion, including West Virginia, Kentucky, and Missouri. The *New York Herald* thereupon advises President Lincoln to treat with the rebellious States in detail, as with so many independent nations, and let him thus begin a new peace movement with North Carolina. A majority of the Legislature of that State just elected is said to be in favour of peace and reunion. "Let President Lincoln, then, send down to Governor Vance liberal offers of peace for North Carolina on the condition of her return to the Union—offers so inviting that her Legislature will jump at them—and let these offers embrace the request that Governor Vance will immediately call his Legislature together to consider these peace propositions, and considering the present commanding position of General Grant, between Richmond and North Carolina, the most glorious results may be expected. North Carolina, we believe, can thus be detached from the rebellion, and with this breach in the Davis Confederation his sovereign state right of secession will speedily finish him and his mock Confederacy."

ALLEGED CONFEDERATE OVERTURES.—Jefferson Davis of course keeps his upper lip very stiff, and within a few weeks has declared to two Union men who were allowed to visit Richmond that peace except upon the ground of separation is impossible. But we have evidence enough that Jefferson Davis is not the South any longer than he can sit in the saddle and ride with a double curb. We, too, all of us long and pray for peace. We are sick of the slaughter, and weary of the anxiety, and sorely troubled at the cost of all this fighting. The insurgents know this as well as we do, and so they take the present time to cast out what they hope may be the sheet anchor of their safety. They are endeavouring to make the people of the Free States, and even the Government, believe that they are anxious to make peace on any honourable terms, and they do not shrink from hinting that some sort of union of what they call "the two sections" may be compatible with honour as well as interest. They say openly, only let negotiations begin, some good may come of them. It has come to my knowledge that communications on their part have been made unofficially to the Government that they would be willing to return on the basis of a general amnesty, preservation of slavery where it exists, the emancipation proclamation to be tested by trial before the Supreme Court, the rebel war debt to be left out of consideration, the right to carry slavery into the Territories (the question which was the occasion of the war) to be abandoned. This proposition was accompanied with the frank confession, "If you push us any farther you will drive us to play our last card." "And that is—?" "Arming our negroes." The condition of things which this confession reveals in the true o. c.—*Correspondent of the Spectator.*

THE PRESIDENTIAL ELECTION.—The Executive Committee of the National Republican Committee had a long session at Washington on the 26th. So far from there being any probability whatever of President Lincoln withdrawing from the canvass, as some have suggested, the gentlemen composing the committee express themselves confident of his re-election. General Fremont, writing to some friends, says:—"Much has been said of late about peace, and you will, therefore, excuse me if I say here

what I understand by it. For me peace signifies the integral establishment of the Union without slavery, because slavery is the source of all our political dissensions, and because the institution itself is condemned by the enlightened and liberal spirit of the age. These are to me the essential conditions of peace."

CONFEDERATE CRUISERS.—A despatch, dated Baltimore, August 20, states there are two Confederate vessels at Wilmington, North Carolina, ready to run the blockade. They carry 24-pounders, and are covered with 4-inch iron. Each vessel carries four guns. There are also two vessels at Kingston, North Carolina. One of them is named the *Moose*, and she carries 24-pounders. There are also two vessels in the Pedee River, north of Georgetown, both of which will be ready for duty in about a month, and one of them, perhaps, sooner. One of them is called the *Pedee*, the other the *Marion*. Both these vessels are clad with iron four inches thick, and each carries four guns, 24-pounders. There is one iron-clad building at Plymouth, North Carolina. Her armour is twelve inches in thickness, and she is to be ready for sea in two months. She is to carry 12-pounder guns, and will be named the *Albemarle*. This despatch also reports a new gun-boat getting ready in Richmond, which will be coated with 4-inch plates. One singular feature about the armament of these vessels is, that not one of them carries guns of a heavier calibre than 24-pounders.

FRANCE.

The Paris correspondent of the *Daily News* says it seems to be the general opinion that the Emperor's health is in a very precarious state.

The decree appointing Marshal MacMahon Governor-General of Algeria appears in the *Moniteur*. General Bazaine, the "pacifator" of Mexico, has, in consideration of his services in that country, been created a Marshal of France.

The execution of Latour, the French murderer, took place at Foix on Monday. An immense crowd assembled, although a heavy rain kept pouring down. No priest accompanied the wretched man to the scaffold. Latour preserved to the last a dogged, imperturbable demeanour. He sang in a loud voice just before his execution some verses composed by himself, and which he had adapted to the air of the "Marseillaise."

A Paris letter in the *Star* says:—

I have heard from a private source that the idea the Empress entertained of paying a visit to the Pope was disapproved of by the Emperor; a stormy scene took place at St Cloud. The Emperor failed in his attempt to persuade her to take his view of the affair. In a fit of vexation her Majesty started off on a little trip of her own, to which he could raise no sort of objection. Although the *Moniteur* has formally announced it to be the Empress's wish to preserve the strictest incognito during her stay at Schwalbach, it is said to-day that the King of Prussia on his way home from his Viennese diplomatic campaign will pay her Imperial Majesty a visit.

DENMARK AND GERMANY.

According to the *Vienna New Press* there was recently a very stormy sitting of the Dano-German Conference, in which the Danish plenipotentiaries spoke out their indignation at the manner in which it is sought to despoil and ruin their country. One of them said that the German Powers were playing the part of Shylock. "Play us at once," he is reported to have added; "that would be no worse than to force us to sign our consent to an inevitable bankruptcy. We should do better to continue the war to all extremity. The sympathy of Europe would be with us, and we should have at least a chance in our favour." Another plenipotentiary is said to have declared that Denmark was accustomed to properly-regulated finances, and could not live on credit like certain great Powers. This fling at Austria must have hit the mark. Such language, however, is blamed (doubtless by M. de Rechberg and his colleagues) as highly undiplomatic. A prolongation of the armistice is anticipated, since there seems no chance of matters being settled by the 15th inst.

A letter from Vienna says:—"According to a professional politician, who has just returned from a tour in Germany, this Government is in bad odour in Bavaria, Wurtemberg, Nassau, and Hesse-Darmstadt. Not long ago the States in question were very well inclined to Austria, and it must therefore be supposed that they took offence at the sudden change in the policy of Count Rechberg. Formerly Austria was the protector of the Secondary States against Prussia, but for the last six months she has allowed that haughty and ambitious Power to treat them with contumely. The Germans say that Prussia is getting to be so very big that they are afraid they will soon altogether lose sight of Austria."

Deputations from the north of Schleswig have arrived in Copenhagen, bearing with them addresses to King Christian, supplicating protection for their national rights. The Czarewitch has left Denmark. He was accompanied to Elsinore by the Danish Crown Prince.

The German correspondent of the *Times* says, respecting M. von Bismark's policy—

The drift of M. von Bismark, we are told, would be not exactly to oust Austria from Germany, but only to bring her to accept a subordinate position in the Confederacy, allowing Prussia the full exercise of supreme ascendancy. "Austria," he is represented as saying, "should look for her sphere of activity in the south-east and south. She has much to win on the Danube. She has much to keep, if not to regain, on the Mincio. Should she be able to depend on the joint support of Prussia and Germany, how could Russia or Turkey withstand her in the East, or what could Italy and

France have to say to her in the West? Austria, Prussia, and Germany combined are more than a match for the world, and that this combination should be thorough—that the good understanding between Berlin, Vienna, and Frankfurt should be cordial, what else is needed except that Austria should desist from a bootless antagonism in Germany, and, seeking her new centre at Presburg, at Buda, or still further east, should allow Prussia so to thwart the ambition of the minor German Princes, and so to curb the restless aspirations of the German people, as to bring all the elements of German power under his control, and make them in any case of need subservient to Austrian no less than to common German interests?"

The majority of the German States are said to be still favourable to the Duke Frederic of Augustenberg, but that pretender to the throne of Schleswig-Holstein can no longer safely count on Wurtemberg and Hesse Darmstadt.

The semi-official *Provinzial Correspondenz* of Berlin states that the commercial negotiations with Austria will probably open next week, and affirms that Prussia will not, under any circumstances, abandon the position she has acquired by the treaty of commerce with France, and the newly-established Zollverein upon the basis of that treaty. This is in accordance with the assurances which were made the other day by some of the newspapers of Paris.

The concluding documents of the series of diplomatic despatches lately laid before the Danish Rigsraad have just been published. They tend to throw a light upon one portion of the negotiations preceding the late war, which had hitherto been involved in some obscurity—the transactions which took place between Denmark and Sweden. Up to a certain point the Swedish Government had pledged itself to lend Denmark material aid. King Charles of Sweden had personally committed himself on the subject to the late King of Denmark. But public opinion in Sweden did not go so far; and the Swedish Government was glad to avail itself of the first pretext for withdrawing from a dangerous position. This was found when the question at issue between Germany and Denmark shifted from the ground it occupied during the lifetime of the late King to become one of succession, involving the validity of the Treaty of London. Then Sweden declared that, as one of the parties to that treaty, she could not act alone, but must content herself to abide by the policy which the other Powers concerned in it should resolve to pursue. Thus the project of alliance ended.

GREECE.

Letters from Athens state that popular manifestations have promptly avenged the King of the Hellenes for the insult lately offered him by a member of the National Assembly. On the day M. Plastiras published his offensive letter, his Majesty happened to be walking along a street leading to the palace, accompanied only by an aide-de-camp, when the people collected in crowds and saluted him with enthusiastic cries of "Long live the King!" His Majesty having bowed to the people and thanked them in Greek for their cordial salutation, a young man named Bratsana stepped forward, and in a short speech assured the King that the people of Greece were with him heart and soul; he also assured him that the people of the capital and of all Greece were ready to shed the last drop of their blood for the throne and the King of their choice. This address was followed by loud cheers, which his Majesty acknowledged, and then entered the palace. In addition to this demonstration, an address expressing similar sentiments, and signed by 4,000 of the principal inhabitants, has been presented to the King by a deputation.

Letters from St. Petersburg announce the betrothal of the youthful King of Greece to the Grand-Duchess Alexandrowna. Telegrams from Athens state that the debt of 1824-5 has been recognised. The original capital of 7,000,000*l.* has been consolidated at 2½ millions at 5 per cent. interest. It is added that the Powers have shown themselves favourable to this arrangement, and have made important concessions.

FOREIGN MISCELLANY.

The death of the Cardinal Archbishop of Cologne is announced.

On the 15th the Emperor and Empress of Russia were to leave South Germany and return to Potsdam in order to witness the manoeuvres.

The *Indépendance Belge* attaches some belief to a rumour that Austria is about to recognise the kingdom of Italy.

Tranquillity is entirely restored in Geneva, and M. Chenevière has been officially sworn in before the Grand Council.

A concession has been granted by the Chambers of Bucharest for the construction of a system of railways for the Principality of Wallachia, starting from Rustohuk, on the Danube.

The total amount of cotton exported from Bombay, from the 1st January to the 5th August, was 692,328 bales, against 623,277 during the similar period of 1863.

The insurrection in Tunis still continues to maintain itself. There appears little chance of a compromise, and just as little of a speedy suppression of the disturbances.

The ex-Grand Duke of Tuscany has just been re-elected Mayor of Schlackenwerth, in Bohemia. The ex-sovereign is philosophically content to act as mayor of his village.

A Stuttgart journal announces that the Countess William of Wurtemberg, née Princess of Monaco, has been bitten by a mad dog at her husband's chateau of Lichtenstein.

Sir Morton Peto has, it is said, contracted with the

Russian Government for the construction of a port at St. Petersburg, which will permit vessels to load and unload there, and make the capital independent of Cronstadt, except for fighting purposes.

THE EMPRESS EUGENIE.—The journey of the Empress to Schwalbach, so suddenly decided upon, is much talked of, and scandalous tongues assign to it causes of no pleasant nature. Her Majesty travels under the name of the Comtesse de Pierrefonds. — *Paris Letter.* Differences of a private nature appear to have led to the departure of the Empress.

YANKEE ENERGY.—The Construction Corps of the United States military railroads has just accomplished a great feat. The railroad bridge over the Chattahoochee, 760 feet long and 90 feet high, destroyed by the rebels in their retreat, was rebuilt in four-and-a-half days' work, and the cars ran on Friday last to within three miles of Atlanta. — *New York Sun.*

The Circassian refugees still afford busy work to the Turkish Government transports. Several sailing vessels had arrived at Constantinople during the week ending 31st August from Trebizond and Samsoun with an aggregate of 2,200 Circassians, who were at once carried on to the colony forming at Silivria. The Omer Pacha had brought a fine body of eighty men, to swell the ranks of the Circassians who have already entered the Turkish army.

VEERABOGAVASANTARAYAN.—Under this formidable name, a new Avatar is, we are informed by the *Madras Times*, about to make his appearance in the southern part of the peninsula, to crush the English, and to restore the Hindoo rule. In the year 1866, the gentleman of the above long name will be "Emperor of all the Indies," and has a very pretty rod in pickle for the English. In fact, he is simply going to annihilate them, and to give their carcases to the dogs and to the fowls of the air. But two short years are given them either to leave the country peaceably or be destroyed.

THE POPE AND THE POLES.—It appears that the Pope has addressed to the bishops in Poland an encyclical letter, in which he expresses his grief at the present situation of Catholicism in that unhappy country. Pius IX. recommends peace and obedience to the constituted authorities. He recommends the clergy to take no part in any revolt, declaring that he neither wishes for schism nor revolution. Such advice given some months ago might have been profitable, and have enabled the Pope to plead with Russia in favour of mercy.—General Mouravieff is said to be sojourning somewhere in Paris.—The sentences passed on the Polish ladies who have been so long in confinement at Posen have just been published. The Countess Ostrowska has been condemned to five years' imprisonment with irons; the Countess Wodzicka and Madame Zebrowska to ten months of the same punishment; Mesdames Wilkoszewska and Ilning to six months; and Mesdames Alexandrowicz and Dymidowicz to four. All these have appealed.

WONDERFUL ENGINEERING FEAT IN BRAZIL.—The railway from the port of Santos to San Paulo has to cross, eight miles from the former place, the mountain range of Sierra do Mar, and to accomplish this, an ascent of 2,600 feet has to be made in the course of five miles. The effect this Mr. Brunelles, the engineer, has devised a scheme by which the ascent is made in four divisions of a mile and a quarter each, with stationary engines at their summits, the gradient throughout being one in ten. The first division is already in operation, and rapid progress is being made with the third, the most arduous of all. The line has there to cross a gloomy ravine 900 feet in breadth, known as the "Bocca do Inferno," and rests on iron columns bedded on stone piers 200 feet below. The steel wire rope used for drawing up the trains is 1½-inch diameter. All this engineering skill has not been exhibited to no purpose, as the line will open up a most important coffee district, at present almost inaccessible.

HORSEWHIPPING AN ENGLISH LADY IN BRAZIL.—A letter in the *Globe*, from Rio on the 8th ult., says:—"We have been shocked by a most revolting business in Tuiz da Fora (Minas Seras), where an English lady has been horsewhipped in the streets by a slave, who was employed by his master, one of the Brazilian upper classes, to do this. The lady's name is Cerqueira Luna, widow of a Brazilian diplomatic minister. She is poor, and has been educating young ladies. A trumpety quarrel between her son and a young Brazilian living in Tuiz da Fora, caused a relative of this last to send a strong black, a slave, to horsewhip young Luna. His screams brought out his poor old mother, and the slave horsewhipped her also. Many Brazilians were present, but from fear and terror of the powerful black not one interfered bodily: one is said to have called out to the black to stop, and the slave then turned upon him. It was about three p.m., and in the high street. Our consul has taken up the matter earnestly; the English lady, a widow, is entitled to English protection. It is said that the Emperor has expressed his determination that justice shall be done in the horrid affair; the family of the slave's master is powerful, and you know already that the rule here is that money and power can procure an acquittal. This affair, I think, will excite a sensation in England."

THE BRIGANDAGE IN THE SOUTH NEAPOLITAN PROVINCES is said by our correspondent at Turin to have received a severe blow by the abdication of the greatest brigand chief, Crocco, who disbanded his men, escaped alone through the mountains to Rome, and there got the protection of a Spanish passport and ship-of-war to Spain. Farina, another brigand chief taken by the French, has been delivered up to the Italian authorities, and leaders are said to be coming in and surrendering themselves in many quarters. In the provinces the influence of the Italian Government

gains much more rapidly than in the city of Naples itself, where there is still a savage animosity towards the Government which has degraded Naples from the capital of a kingdom and the residence of a court into a provincial town.—*Spectator.*

THE SOURCES OF THE NILE.—Another expedition to reinvestigate the country about the sources of the Nile will shortly set out from Trieste. It is under the direction of Dr. Miani, who has recently been in Gotha, Leipzig, and Berlin, making preparations for his undertaking. Miani has just returned to Vienna, whence he will shortly go to the shores of the Adriatic to make his final arrangements. A public subscription to defray the expenses of the journey has been opened with gratifying results among the merchants of Venice, Trieste, and Alexandria. A German gentleman residing in Khartum has arranged to accompany Miani in the character of botanist, and, being blessed with considerable private means, he has offered to bear the fourth part of the expense of the expedition.

POPEY AND KIDNAPING.—THE CASE OF THE CHILD COHEN.—*Evangelical Christendom* for September has a further account of the abduction at Rome of the Jewish child Cohen, stolen by the priests and demanded back by the Jews. The Pope is said to have offered 1,000 sterling for the father's consent, in order to allay the storm, and the official gazette has been obliged to speak on the subject, though insisting that young Cohen has long desired to become a Christian, and that he is now happy amid the caresses of the priests. With a refinement of malice, the father was told that he might see his son, but an interview with the mother was forbidden, an offer which the poor man dared not accept, owing to a law stringently enforced in Rome, and which all those of Hebrew birth knew right well, that any Jew daring to approach or pass this Asylum of Catechumens is immediately seized and imprisoned within its precincts for forty days, during which time he is catechised, and has to pay fines to the establishment and to his gaolers. The Italian press is lifting a loud protest against the toleration of such inhuman practices on the part of the French. Cases of this nature occur frequently, though it is rare that they acquire the celebrity which this one is likely to have. The evangelicals of Leghorn have just been excited by a similar act attempted in the light of day, and under the laws of constitutional Italy.

THE SLAVE-TRADE ON THE EAST COAST OF AFRICA.—The correspondent of the *Times* at Alexandria writes:—"In my letter of the 20th inst. I alluded to certain steps which had been taken by the Government for the prevention of the slave-trading expeditions on the White Nile. By the latest intelligence from the Soudan it appears that the results of those measures have proved far more serious than had been anticipated. All the boats returning from the White River expeditions have been intercepted, their cargoes and equipments seized, and proceedings taken against the owners, whatever nation they may belong to. It is asserted that slaves have been found in almost every boat, thus rendering the ivory and every other species of merchandise on board liable to confiscation. At least four-fifths of the capital employed in Khartum is stated to be invested in these White River expeditions. The effects of this sudden and unexpected severity on the part of the Government may therefore well be imagined. The panic which has been the consequence has for the moment caused an almost complete cessation of all business transactions. While, on the one hand, the Government are showing it to be their earnest wish to put an end to these disgraceful slave-trading expeditions, on the other, Moosa Pasha, the governor-general, appears to have caused much discontent all over the Soudan by the arbitrary manner in which he is said to be acting in forcibly detaining both boats and camels for his own purposes, and the consequence of this has been that the owners of camels, who are mostly of the Bedouin tribes, have retired with their animals to their desert encampments, and will not return to either Berber or Kirreri for fear of being pressed into the Government service. Thus, it is almost next to impossible for the merchants in the Soudan to forward their merchandise down to Cairo."

CAPITAL PUNISHMENT IN SWEDEN.—A correspondent of the *Daily News* writes from Stockholm:—"For want of anything else, the journals here have for some days been nearly exclusively filled with dissertations on the necessity of the abolition of capital punishment, which originated in an execution that took place in the neighbourhood of this city, which has been the cause of a great sensation. A murderer was condemned to be beheaded, and as there is no guillotine here, it was necessary that the sentence should be carried into effect with an axe. The clergyman who had been in attendance on the culprit had endeavoured in vain to induce him to repent of his crimes, and when the time fixed for the execution arrived the murderer had literally to be dragged to the scaffold, where a shocking scene was presented, as he struggled so violently with the executioners that they could only with the greatest difficulty succeed in the performance of their duty. This frightful scene has again brought forward the question of the abolition of capital punishment, which was discussed during the last session of the Swedish Chambers, but, as it was not then found possible to get that mode of punishment entirely abolished, a compromise was made, by which there was given to the judge the power to commute the sentence if circumstances should appear to him to warrant his doing so. It is a remarkable fact that it was the Peasants' Chamber alone that absolutely decided in favour of the total abolition of capital punishment. On this

question, it may be added, public opinion has of late made great progress, and if there should be any more exhibitions of the same kind, the law, as it now stands, will soon have very few who will be disposed to be reckoned among its supporters."

THE PRINCE AND PRINCESS OF WALES remain at Fredensburg Castle, where, on Wednesday last, the birthday of the Queen of Denmark was privately celebrated. This week they were to proceed to Bernstorff, which, before the King ascended the throne, constituted his family residence. The Prince and Princess are not likely to make a public visit to Copenhagen, where the reception of the Prince would be doubtful. *Dagbladet*, the most influential organ of the Opposition, expresses satisfaction at the presence of the "English Crown Prince" as a guest in the country from which his wife was chosen, but says, "The Danes must still regard him as the representative of Great Britain, which abandoned them to their enemies, and allowed might to trample over right, though both seeing and condemning their faithless violence." Further on the same paper adds:—"We cannot accord to his private sympathies for the righteous cause of Denmark so much weight as we should do to those of a man in a less exalted position." This article reflects, it is said, very faithfully the feeling at Copenhagen at the present moment. The Russian Grand Duke, with whose stay in Denmark rumour connected the possibility of another Royal alliance with the reigning family, has taken his departure. The weather in Denmark had been very unfavourable, the drenching showers putting sightseeing out of the question. It is nearly certain that the Royal party, or at any rate the Prince of Wales, will visit Stockholm towards the end of the month, but the design at one time entertained of extending the tour, so as to include Moscow and St. Petersburg, has been abandoned, owing to the lateness of the season.

KING CHRISTIAN AND HIS ADVISERS.—A pamphlet has appeared at Copenhagen, attributed to the brother-in-law of King Christian, containing amongst other things the following description of a scene between Christian IX. and M. Monrad on the evening of the day on which the Ministry resigned:—

The King received at daybreak from his Envoy at Paris, Count Moltke, a telegram in the following terms:—"All is lost, the Emperor will do nothing more for us." There was to be on that day a Cabinet Council at one o'clock; but Christian IX. had not patience to wait to express what he felt, and instantly sent for M. Monrad. The latter, seeing the extreme emotion of the King, turned pale on entering the cabinet. "See where you have led us," said the Prince with suppressed fury, handing to him the telegram; "we are on the brink of an abyss; your counsels have lost me my last anchor of safety; all is lost if I do not instantly change my Ministry." "Such, also, is my opinion, sire," said M. Monrad, in the calmest tone. "It is not I who can conclude the only peace which it may be yet possible to obtain." "And if you had not been at the head of affairs," cried the aged Count Charles Moltke, who was present at the interview, "such a peace had never been possible." M. Monrad, without noticing the interruption, bowed his head to the King, saying, "Your majesty will do what you deem necessary for the safety of the State, which has been my guide also in all my acts; we will retire." At these words the King burst out in a vehement tone, heard even to the antechamber, "You will retire now, after having consummated the ruin of the kingdom and deprived me of my most beautiful provinces. Your fatal work is accomplished; the shame falls on me, and you dare to represent yourselves yet as a saviour of the State." This is too much." During this explosion of anger M. Monrad preserved an icy impassibility. When it was over he said, "History will one day judge me; I have done my duty, and when (looking fixedly at Count Moltke) the conscience is clear, there is nothing to dread." He then saluted the King and withdrew. Both M. Monrad and M. Hall believed to the last in foreign assistance.

When Alsen was taken, it is related, Count Moltke hastened to Vichy, but received from the Emperor only this reply—"You have rejected all my friendly advice, take now the consequences of your deluded obstinacy. I cannot mix myself up any more with your affairs."

EXAMINATION AND SURRENDER OF MULLER.

The *Asia* has brought intelligence of the surrender of Franz Müller. United States Commissioner Newton had ordered him to be given up to the British police, and President Lincoln having approved of the finding, the warrant of extradition was made out. Müller was to leave New York on the 3rd inst., in the *Elena*. There was a rumour that he would come by the *Asia*, and crowds assembled on the quay to catch the first intelligence.

It will be remembered the last steamer left the investigation before the United States Commissioner incomplete. The British Government was represented by Mr. F. F. Marbury, as on the previous day, while Messrs. Chancey, Schaffer, and E. Blankman appeared for the prisoner. The excitement in the court-room was intense. The prisoner, on entering, accompanied by his counsel, appeared totally indifferent to the charge. Amid profound silence,

Mr. Blankman said the questions arising in the case were intricate, and required careful attention, and asked for an adjournment for a week, with the view of preparing his case. As a precedent he referred to the case of Anderson, who fled to Canada after committing murder in the United States. The case was adjudicated upon in England, and resulted in the release of Anderson on the ground that he was a slave, and that the deed was committed in making his escape. He also referred to a murder committed on an American vessel by pirates and murderers who escaped to Liverpool, and the case was adjourned from month to

month, and the British Government declined to give up the prisoners. Another feature in the present case was that no finding of a coroner's inquest had been produced, but if the documents showed that a case of murder had been made out his Honour's duty was clear, but if the case was one of manslaughter it did not fall within the Treaty of 1842. His client asserted his innocence of the charge, and he thought the Court ought to grant a postponement.

Mr. Marbury said it was not his Honour's duty to try the guilt or innocence of the prisoner, but to ascertain if there was sufficient evidence to justify the committal of the prisoner. He did not wish to say anything harsh against the unfortunate man, but the case seemed so plain that the court could not refuse to send the prisoner back to England, where he would have a fair trial according to the law of the land.

Mr. Blankman maintained that the question was one of guilt—that was a preliminary question. Was it probable the prisoner was guilty? He was a German, and his fellow-citizens of America were interested in justice being done to him. It was not a question whether Mr. Seward should touch his bell and issue orders that the accused be spirited away secretly and without the forms of law; but the rights of the prisoner were to be guarded, and hence his demand for postponement.

His Honour did not think the interest of the prisoner would suffer if he refused the application.

Mr. Schaffer then moved for prisoner's discharge, arguing that there were insuperable objections to his detention. The law must deem him innocent, and if he declared his intention of becoming a citizen the shield of the country would be thrown over him; and there was, in his opinion, a sublimity in the sudden awakening of England to revenge the blood of one of its citizens. He considered the treaty to be a violation of the constitution. An amendment provided that no man should be put in peril of his life without indictment by the grand jury. The Treaty of 1842 provided that fugitives should be rendered up on certain conditions, and if the prisoner was rendered up he would be convicted before he was indicted. It was a principle of national law that a state of war nullified all treaties. True, it might be said that there was no war between the two countries in their sovereign capacity, but there was between the citizens of the two countries. There were three sorts of war—private, public, and mixed war. Mixed war could only be carried on between a nation on one side and individuals of a nation on the other, which was divided into solemn and unsolenn war. Englishmen who were committing depredations upon our commerce must be restrained by their Government or they would be in a state of war with America, and to say that such a state of war did not exist with Great Britain, would be to forget the events of the past three years with England, which fact did away with the operation of treaties. He then reviewed the evidence against the prisoner, and contended that accused was not one of the two men who entered the railway-carriage with Mr. Briggs, and that there was no evidence to detain him.

Mr. Blankman called Inspector Tanner, who deposed—I have seen Franz Müller. I should judge him to be five feet six inches. He has no beard. I should think he never had any. I do not call him a tall thin man, nor a thick-set man. He has no whiskers, nor any signs of having ever had any.

This closed the case for the defence.

Mr. Marbury said it was never a question for the Courts to decide whether a treaty be in force or not; that was the prerogative of the executive. The question was, whether the evidence was sufficient to justify his Honour, as committing magistrate, in holding prisoner for trial. The evidence went to show that Mr. Briggs entered the railway-carriage, and a few minutes afterwards was found moaning on the track, suffering from wounds in the head, from which he died on that same night. Müller was absent from his lodgings and his usual lodgings. In the compartment of the railway-car was found a hat known and proved to have belonged to Müller. Mr. Briggs's hat was gone, and, when the prisoner was arrested, a hat similar to Mr. Briggs was found in his possession. A watch and chain belonging to Mr. Briggs were missing, and two days after the murder, Müller went to Mr. Death's, and exchanged a chain answering the description of Mr. Briggs, and Mr. Death positively identified the prisoner as the man who exchanged the chain. He was also fully identified by Matthews. In regard to Mr. Lee's testimony concerning the two men seen in the same compartment with Mr. Briggs, there was nothing to show that the same two men remained there or in the train after it started. There seemed, on the whole, to be abundance of proof that Müller was the murderer. Mr. Marbury concluded by saying the chain of evidence was complete, not a link wanting to connect the prisoner with the commission of the crime with which he was charged, and called upon the Commissioner to grant the necessary certificate of extradition in order that the case might undergo investigation in England.

Commissioner Newton then delivered his decision. He said—My simple duty in this case is to determine whether there is sufficient evidence to enable me to remand the prisoner that he may have an opportunity of being tried where the crime was committed, and there prove his innocence, or if guilty be punished. It is not necessary for me to determine absolutely his guilt. The question to determine is, has a crime been committed? If so, is there a probable cause from the evidence to show that the party accused is the one who committed the crime? My duty is simple and plain. I do not desire to sit in judgment over this man; far be it from me. I wish

it were in my power to discover a trace of innocence to justify me in withholding the certificate of extradition, but I am free to say all the circumstances point fatally to the prisoner as the guilty man. So clear and distinct is the question of probable cause that I cannot for one moment have a doubt as to the proper course to be pursued. Under these circumstances I am constrained to grant the certificate, and the prisoner, therefore, stands committed.

This decision was received by some of those present with evident astonishment, but Müller himself, whose demeanour throughout was more that of a spectator than a criminal, was not in the least moved.

The prisoner was then handed over to the custody of the British officers.

ELECTION INTELLIGENCE.

SOUTH DURHAM.—It is said that Captain Frederick Beaumont, of the Royal Engineers, cousin to W. B. Beaumont, Esq., M.P., is likely to be brought forward to stand with Mr. Pease, for this constituency at the next election.

FROME.—Sir H. C. Rawlinson, K.C.B., has intimated his intention of contesting the borough with Lord Edward Thynne, the Conservative member, at the forthcoming general election. The requisition inviting him to come forward received the signatures of nearly 150 of the electors. A very close contest may be anticipated. At the last election, Lord Edward Thynne was returned by a majority of forty-seven over Mr. Donald Nicoll.

REIGATE.—It is said to be the intention of the Hon. E. T. Monson to become a candidate for the representation of Reigate in Parliament at the next general election. His brother, Lord Monson, it will be remembered, was M.P. for Reigate until he succeeded to the peerage.

ABERDEEN.—The *Churchman* states:—"We have good reason to believe that Colonel Sykes, the member for Aberdeen, will almost certainly be opposed at the coming general election by a local Conservative candidate."

ASHBURTON.—Mr. Rogers, a gentleman living at Wage-house, near the town of Ashburton, has offered himself as a candidate for the borough in the Liberal interest, and it is said that another gentleman, Mr. Jardine, will probably be brought forward by the Liberals. Mr. Astell, the present Conservative member, won by a majority of one only.

EXETER.—Great preparations are being made by both parties in this city for the forthcoming registration. The narrow majority obtained by Lord Courtenay over Mr. Coleridge has stimulated the Liberals to zealous efforts, as Mr. Coleridge has promised to fight the battle again at the next general election.

HASTINGS.—A vacancy occurs in the representation of this borough by the elevation of Lord Harry Vane to the Upper House in consequence of the death of his Grace the Duke of Cleveland. Mr. Robertson, who formerly represented this borough in the Conservative interest, has come forward. He declines to bind himself on any particular question. At a preliminary meeting of Liberals, it was resolved to invite the Hon. Geo. Waldegrave Leslie, brother of the Bishop of Carlisle, to stand, and it is said that a requisition signed by some 300 voters was soon got up. That gentleman arrived on Saturday evening, and a numerously-attended meeting (called at two hours' notice) was held in the Assembly-room. The chair was taken by the ex-Mayor, Mr. Alderman Ross, and the hon. candidate was supported by the leading members of the town council. In a speech of considerable length, Mr. Leslie detailed his political convictions. He stated himself to be a warm supporter of Lord Palmerston's Government; to be in favour of such retrenchment in the national expenditure as was possible having regard to the efficiency of the various services, and of any well-considered measure for extending the franchise. *He would not support the total abolition of Church-rates, but would hail with satisfaction any measure that would provide for an equitable adjustment of the question; and he was opposed to voting by ballot.* Several questions were asked, and answered in a manly and satisfactory manner. A resolution pledging the meeting to use every effort to secure the return of the Hon. George Waldegrave Leslie (moved by Mr. Councillor Gausden and seconded by Mr. H. Dunk), was unanimously carried. Although the Liberals have a considerable majority on the register, it is thought that Mr. Robertson's local influence will place him in a favourable position at the poll.—*Times*.

Crimes and Casualties.

On Friday morning a destructive fire broke out in the village of Billingham, near Lincoln. All efforts to stay the progress of the flames were for a time unavailing, and before the fire was got under, several cottages, the Primitive Methodist Chapel, and a quantity of farm produce were destroyed.

An atrocious outrage is reported from Stoney-Middleton, in Derbyshire. A couple of agricultural labourers, who had fallen out with another of their class, named Hallam, sought to revenge themselves by throwing a parcel, containing a pound or two of gunpowder, down the chimney of his cottage into the fire, by which he was seated. Fortunately, the effects of the explosion were not so serious as it was no doubt anticipated they would be, Hallam being only "scorched" a little about the neck and arms. The two men have been committed for trial.

An extraordinary suicide of a solicitor in London,

named Edward Villiers Crotty, was investigated by the Coroner for East Surrey on Wednesday. From the evidence adduced it appeared that the deceased had squandered a large fortune in horse-racing, and being in greatly reduced circumstances, he had for some time been much depressed. His wife had been compelled to eke out a livelihood by obtaining employment as a milliner. Deceased was found in Battersea Park in a dying state, and near him a small bottle which had contained prussic acid. There can be no doubt that this is another of the melancholy cases of mental derangement caused by excessive losses on the turf.

The inquest on the Mile-end tragedy closed on Wednesday. It will be recollected that the bodies of the two women were found dead on a Friday, and at the previous sitting of the jury it appeared that they had not been seen alive after Tuesday evening, when they were left by Elizabeth Goazee, who had been drinking with them. It was now shown that Goazee had said she saw one of the sisters put a white powder into the drink of the other sister on the Tuesday. She was exculpated from any charge of criminality by evidence that the deceased was seen alive on Wednesday. Dr. Letheby had found traces of cyanide of potassium in the stomachs of the two women, and the jury returned a verdict that they had died from poison, but how administered there was no evidence to show.

While Mr. Arthur J. Wigram was deer-stalking on his shootings at Seconer, Syke, he knelt to take aim at a stag, and in doing so placed his knee on an adder, which stung him on the leg. He suffered seriously from the effects of the bite, but is now recovering.

Two deaths from starvation, under most horrible circumstances, are reported to have occurred at Chelsea. About three weeks ago, a man, calling himself Selby, but whose real name is Moss, took an unfurnished front room in Durham-street, Chelsea, and he and three sisters occupied it. They were rarely seen out, but soon a fearful stench came from the room. The landlord of the house last Friday morning saw Moss and spoke to him about it. Moss said one of his sisters had died on the previous Monday and another on the Tuesday, and he could not bury them. The authorities were communicated with and the room entered, when the bodies of the women were found in a state of decomposition. They had died of starvation. An inquest was subsequently held on the bodies.

Miscellaneous News.

The number of patients relieved at the Hospital for Diseases of the Heart, 67, Margaret-street, Cavendish-square, was 99 during the week.

CHIMNEY SWEEPERS.—On the 1st of November an Act of Parliament will take effect to amend the Act for the regulation of chimney-sweepers. From that day chimney-sweepers are restricted from employing children under ten years of age, and are not to be accompanied in their occupation by persons under sixteen years old.

A STATUE TO SHAKESPEARE.—The working men of London having set on foot a movement for a statue of Shakespeare, to be raised chiefly by the pence of the people, and placed on Primrose-hill, the Chancellor of the Exchequer has become a subscriber to their fund. The movement, of which Mr. Phelps is president, has Mr. Gladstone's "good wishes."

FLOGGING GAROTTERS.—Three garotters have been flogged at Kirkdale gaol. Two of them, though sentenced to only eighteen and twelve lashes respectively, fainted during the infliction of their punishment; and the third, while bearing five-and-twenty lashes manfully, has since confided to a warder that he would rather have had his term of penal servitude doubled than have made the acquaintance of the "cat."

THE HARVEST.—A correspondent who is accustomed to send the *Times* an account of the harvest and the crops each year, has just made his usual report. He sums it up as follows: "Wheat is an average; barley a full average; oats, one-third deficient; beans, under average; potatoes, short; roots in the south not one-fourth of a crop, in the north a full average."

EXECUTION AT LEEDS.—On Saturday morning a double execution took place at Armley gaol, near Leeds. Myers, who murdered his wife at Sheffield, and Sargisson, a very young man, who murdered a gardener named Cooper, with the object of paltry robbery, were the culprits. Both were apparently quite penitent, and they met their fate in a becoming manner. Some estimates give the numbers (says the *Leeds Mercury*) present at 80,000 persons, and the railway traffic shows that in this great concourse all populous towns in the Riding were largely represented. For the first time, in thousands of instances, a morbid curiosity to see a public execution were no doubt satisfied. Probably the sickening effect produced upon many minds will not strengthen the taste for such exhibitions, and it may be that we shall never again see so many inhabitants of the Riding present at an execution. Those who observed the "moral" influence of the scaffold on Saturday, will probably reply, the fewer spectators and the better, and so also say we. The tone and temper of the multitude varied in no appreciable degree from the bearing and conduct usually manifested by large masses of people on occasions of witnessing rare sights. A return from a bull-bait or a horse-race could hardly have borne less satisfactory evidence of "moral impression" upon the people than was shown by Saturday's dispersing crowd.

Literature.

THE NORMAN CONQUEST.*

Sir Francis Palgrave's historical labours do not need any eulogy of ours. He has done a great work, and done it well. Untiring diligence, extensive learning, a conscientious use of the materials at his command, broad views of the relations of events, great skill and fairness in the balancing of evidence, and a sound judgment, have given him a high place among the historians of his native land. His researches into our earlier annals were to him a labour of love undertaken from deep interest in the subject, and prosecuted throughout a long life with an assiduous devotion which could not fail to ensure success. His works must always rank among our standard authorities, and are the more reliable because he had no favourite theories to support. We have only to contrast them with the brilliant but often delusive narrative of Thierry in order to appreciate their true worth. The one may fascinate the less careful reader, but the student who seeks for accurate information rather than for curious speculations and striking pictures will turn with more interest to the more solid pages of the other, who follows the lead of facts instead of seeking to make them bend to some preconceived scheme or pet idea of his own. Much that is novel and startling is undoubtedly to be found in Sir Francis Palgrave's story, but his novelities are never the phantasms of a too lively imagination, but the sober conclusions of a man who has diligently studied the original records, and is thus able to correct the errors which have become popular through the mistakes of less careful writers, who have professed to instruct others on points with which they were but imperfectly acquainted themselves. The value of his books, however, is dependent on their matter rather than on their style. It is true that his narrative is often graphic and interesting, but it seldom if ever attains to that brilliancy which attracts a large class of readers. Occasionally indeed he condescends to an ambitious kind of rhetoric hardly worthy of himself or his subject, but which is not unfrequently met with in men of his stamp, showing how the most profound learning may often be found associated with an utter absence of that literary art possessed by men of very inferior attainments. But these flights are not frequent, and the story for the most part is told with that simplicity, quietness, and force, which are the best evidence of conscious strength. The greater part of the third volume had not the benefit of the author's personal revision, and we have only to compare this portion with that which he had fully completed to understand how serious is our loss. It is true that the editor has, with praiseworthy care, sought to repair the deficiency, and as he has for this purpose employed both the materials his father left in manuscript and his other books on the same subject, we have in most cases the final conclusions to which Sir Francis's protracted inquiries had conducted him. But though any changes which he might afterwards have made would have affected the form rather than the substance of the history, still we greatly miss the filling up of what is sometimes little more than a mere outline. Unfortunately, too, it happens that some of the most interesting and important parts of the narrative are those which are presented to us in this fragmentary shape, while the value of the details given in the completed portion of the work makes us the more regret that the whole has not received that perfect finish which the author would have desired to give it. Very heartily, however, do we rejoice that so great a book should have been even thus far completed. It is a lasting monument of the industry, learning, and judgment of the historian, and if it attracts less attention from the reading public than the more artistic compositions of Macaulay or Froude, will be held in higher estimation by the student, to whom it will be a real storehouse of facts hitherto overlooked or unknown.

The great Norman conqueror was trained in the school of adversity. Left fatherless at an early age, he had to encounter a fierce storm of opposition, not only from turbulent barons, but also from ambitious kinsmen, who could not endure that a bastard should be regarded as the head of their house and the ruler of the rich heritage of Rollo. The history of the Ducal house, indeed, had not been so free from reproach that the bastardy of William should have affixed such a stigma upon his name or have roused the baronage of Normandy to such furious animosity. "With respect to their own personal conduct they (the Dukes) blindly obeyed the unbridled impulses of their lusts. From Rollo

"downwards, Richard Sans-peur was the only one who had a lawful wife absolutely exempted from cavillation, and he was unfaithful to her. In a licentious age, the Dukes of Normandy, casting off all yoke, were distinguished by their contempt of all moral restraint; sons of 'Belial.' But though Duke Robert was thus only following in the wake of his predecessors in his unlawful amour, his conduct was regarded with far stronger feelings of abhorrence from the ignoble descent of the partner of his crime, the daughter of the tanner of Falaise, not only a tradesman, but one whose occupation was viewed with peculiar disfavour. Thus, 'wherever William her bastard moved, whether in Court or in camp, he was always more or less in bad odour, surrounded, so to speak, by his native air, the fetid atmosphere of the unsavoury 'tan-yard'; he was not only base-born but low-born. Arletta herself did nothing to conciliate this opposition. The beauty which captivated the heart of 'the Magnific' does not appear to have been associated with any high intellectual or moral qualities. Even in a licentious age she was noted for special grossness. 'The only anecdote that we possess concerning her shows that she was denied the instinct of 'natural modesty.' Though Duke Robert was of kindred spirit, yet even he would seem either to have shared the feeling prevalent among his nobility, or at least to have bent to it, for he did not follow the example of former Dukes by legitimating her offspring by marrying her, nor did he, by his will, give her any share in the guardianship of her child. It is owing to these special circumstances that to William alone in history, as our author tells us, the epithet which marks his disgraceful birth adheres so tenaciously that even the glories of 'the Conqueror' have not been able altogether to blot out the recollections of 'the Bastard.' We cannot here follow Sir Francis through his account of the sufferings which the fact of his origin entailed upon the young Duke. Suffice it to say that he was cursed in his cradle by the proud Lord of Belesme, one of the fiercest even of the haughty Norman chivalry, and that his barons long strove by secret conspiracy and open rebellion to give that curse effect. The severity of the ordeal through which he had to pass appears to have enlisted the sympathy of our author in his favour. Certainly he speaks of him in more kindly tones than those to which we are generally accustomed, and without attempting to conceal or extenuate his faults, does justice to his many high qualities both as a man and a sovereign. One point deserves to be remembered to his credit, that he was always a model of continuance in the midst of voluptuousness and vice.

Of Harold, the favourite hero of so many romancers and historical dreamers, Sir Francis has formed a less exalted estimate. He is a usurper who practised on the enfeebled mind of his dying sovereign, who arrogated to himself an authority which might just as equitably have been claimed by others of the great Saxon Thanes, who never could have united the whole realm under his sway, and who at the crisis of his fortunes "was influenced by that obstinate, self-willed determination, which leads the sinner on to his fate." As to the rights of the quarrel, too, between him and the Conqueror, our author pronounces a verdict favourable to the latter. Harold did not belong to that royal family from which alone the Saxons had always taken their sovereigns; and even if the Witan had sanctioned his assumption of the Crown, it was not in their power to give legality to the act. As to the will of the Confessor, the case is very cleverly put.

"The childless owner of a large estate, at first leaves his property to his cousin on the mother's side, from whose connexions he has received much kindness. [The Confessor's first will in favour of William.] He advances in age, and alters his intentions in favour of a nephew on his father's side, [Edward the outlaw, son of Edmund Ironside, who was recalled and acknowledged as Atheling], an amiable young man, living abroad—from whom he had been estranged in consequence of a family quarrel of long standing. The young heir comes to the Testator's house,—is received with great affection—and is suddenly cut off by illness. The Testator then returns to his will in favour of his cousin, who resides abroad. His acute and active brother-in-law [Harold] has taken the management of his affairs, is well informed of this will; and when the testator is on his death bed, he contrives to tease and persuade the dying man to alter the will again in his favour. This is exactly the state of the case; and though considerable doubts have been raised relating to the contradictory bequests of the Confessor, there can be no difficulty in admitting that the conflicting pretensions of William and Harold were grounded upon the acts emanating from a wavering and feeble mind."

Sir Francis strongly inclines to the belief that Harold was not slain on the field of Hastings; that the monks of Waltham were themselves deceived by Osgood and Ailric, and interred some meaner corpse as that of Harold, while he himself was borne away to some place of safety and lived to old age as an anchorite, in a cell

near the Abbey of St. John at Chester. The fate of the last Saxon King is likely always to remain one of the disputed questions of history, but the considerations urged by our author in favour of this story have considerable force, though, after all, they only go to show that it may be true. The numerous discrepancies in the account of Harold's burial prove at least that the facts were not well-known; the tale itself is not so wild as to be utterly incredible; and there was no political reason to account for the invention of such a legend. On the other side, it may be urged that the fondness with which the Saxons must have clung to the remembrance of their last prince may itself have given birth to the hope that he had escaped from the battle-field, and might one day return to free them from their oppressors. The hope would soon originate the tradition and once created, it is easy to understand how it would spread and grow until at last it expressed itself in a form as distinct as the story of Henry I.'s visit to the aged and feeble hermit who had once been the great adversary of his powerful father.

The Norman Conquest, in our author's view, only accelerated the downfall of a monarchy which already belonged to those things which as they have decayed and waxed old are ready to vanish away. "In the same manner as 'the sins of the European community demanded 'the visitation of the French Revolution, so did 'England require the discipline of the Norman 'sword.' Nor were the immediate consequences of that conquest so terrible to the conquered race as has been generally supposed. William claimed to reign as the legal monarch, in virtue of the title given by the Confessor's will, and not by the right of the strong arm, and though he sought to wield absolute powers in England, even as in Normandy, yet he never presented himself as 'a barbarian stranger, a Sweyne or 'a Canute, wielding his battle-axe, slaying old 'and young, thirsting for blood, greedy of gold, 'seeking rapine, pursuing revenge.' He was not scrupulous as to the means employed for the consolidation of his own authority, but he was not needlessly cruel. 'He never strove to 'Normanise the English people,' and 'on the whole, the most probable hypothesis is that 'England borrowed less than England gave."

ANIMAL METAMORPHOSES.*

The celebrated aphorism, "Omne vivum ex ovo"—every living being starts from a germ—involves also, says M. Quatrefages, that every living being undergoes metamorphoses. All vegetable and animal germs have their origin in a few granules, or even in a single vesicle which the highest magnifying powers are scarcely able to reveal to us. The elephant and the earthworm, the oak and the moss, alike have such commencement: and the human being is no exception; but such hardly visible germ is the first form of what shall afterwards appear as a man. In every case, with the organisation of this germ begins "a series of transformations, 'general or partial, rapid or tedious, which only 'terminate with life itself."

This word *metamorphosis* has long and generally been employed in a limited sense,—to designate the changes undergone by insects, after proceeding from the egg. Thus was formed a group of phenomena separate and distinct from those presented in the formation of the embryos of other animals, whose young are produced from eggs, and seeming to have no relation whatever to the process of development from the germ of the young of such animals as produce their offspring alive. In other words, "the 'term metamorphosis has been almost exclusively applied to modifications either of the 'external form or of some extensive apparatus 'influencing directly the mode of life of the 'animal." But modern science pronounces, that to regard these as an order of facts distinct from the processes of development of animal germs is incorrect,—that the nature of the phenomenon does not alter with the locality in which it takes place, nor with its greater or less extent. "As regards the passage from an eggshell, or 'from the uterus of the mother, as regards the 'modelling of a single organ, or the formation 'of an entire body, changes of form and function lose none of their essential qualities." Modern naturalists have, by the appreciation of this idea, wrought great changes in the systematisation of the periods and facts of animal life: and M. Quatrefages is an expositor of facts and doctrines whom every naturalist will agree to listen to, and whom the amateur may understand and enjoy, so clearly does he make conveyance of his interesting matter. Dr. Lawson, to whose careful labours we owe an English translation of the French physiologist's work on

* *History of England and Normandy.* By Sir FRANCIS PALGRAVE, K.H. Vol. III. London: Macmillan and Co.

* *Metamorphoses of Man and the Lower Animals.* By A. DE QUATREFAGES. Translated by HENRY LAWSON, M.D. London: Robert Hardwick.

"The Metamorphoses of Man and the Lower Animals," says of him, "Our deepest gratitude is due to the man who, uniting the results of his own inquiries to those acquired by the investigations of others, and lending a clear mind to the analysis of the whole, sketches for us even the rude and imperfect outlines of that plan upon which *force* is permitted to labour in the production of *living beings* :—Professor De Quatrefages is the person to whom we owe our thanks ; for, in the present volume, he has brought together all the facts upon the subject of *generation*, and by a cautious and impartial comparison of them, has succeeded in detecting that hitherto, to us, obscure scheme which governs the production of animal forms." We find, early in the work, a passage which leads with a firm hand into the presence of those wonders, to the study of which science has devoted itself until at last it has discovered the general tendencies if not the absolute law of development : and we quote it, as representing the character of the inquiry and the style of the author :—

"The germs or first rudiments of organised beings may be referred to three principal and distinct types, which are found in both kingdoms. Animals especially multiply by eggs, or by free and attached buds. Further on we shall see more of these two modes of reproduction. Let us state here, that the first form alone is fundamental, and that the distinction between oviparous and viviparous animals, although still allowed in scientific parlance, is in reality only an apparent one. Bähr, in discovering the mammalian egg, and M. Coste, in discovering that it possessed the same features as the egg of birds, have established this fact, which is placed beyond doubt by the further and more searching investigations of those two naturalists, and the splendid works of the English and German physiologists, Bary, Bernhardt, Bischoff, Wharton Jones, Valentin, Wagner, &c. It is at present satisfactorily proved that mammals, and even man himself, as well as birds and reptiles, proceed from actual eggs. From one end to the other of the animal kingdom, the structure of these latter is probably identical in every essential particular. In mammalia, as in the Radiata or the Worms ; in man, as in Hermella or Synapta, three spheres lying one within the other, and inclosed by a transparent membrane, constitute the germ. To these three spheres may be added various envelopes and accessory layers for their protection, or to aid in supporting the new creature ; but within the vitelline membrane may invariably be found the vitellus or yolk, embracing the germinal vesicle of Purkinje, which itself incloses the germinal spot of Wagner.

"The exact function performed by each of these spheres is far from being known ; but it is certain that the vitellus consists of organizable and nutritious matter. In some ovipara, this supply of food is extensive ; in a small portion is sufficient for the construction of the new being, which is nourished and grows at the expense of the remainder. The fish, for example, springs from the egg completely formed. However, it still carries attached to its belly a large bag, containing the greater part of the yolk substance, and this being slowly absorbed, provides it with nourishment for more than a month after it has been hatched. In all vivipara, on the contrary, the vitellus is very small. It would not suffice for the nutrition of the embryo, which is obliged to draw from external sources the materials requisite for its further development. On account of this difference alone, it follows that certain germs can separate themselves completely from the parent, and others are forced to remain for some time in the interior of the latter. The egg of ovipara with a large vitellus is laid, that is to say, expelled from the body, and often abandoned to every external influence without any protection save a delicate membrane or a thin shell of a mineral character. The egg of vivipara, left in a condition of complete activity, engrafts itself upon the maternal womb like a parasitic plant, absorbs from it the nutritious juices which it gives to the embryo, and grows *pari passu* with the latter. The phenomena which it exhibits, called into action by the necessity which exists for the nutrition of the young animal, alters its nature in no way, and at the final moment its special features make their appearance. In coming into the world, the mammal and man burst through thin envelopes just in the same manner as a bird breaks through its shell. Birth is actually a process of hatching."

We do not extend this quotation, as, not the subject, but the treatment of the subject alone, can be presented by it here.

Dr. Lawson has given us, in his valuable preface, the expression of the law of the development of generations at which M. De Quatrefages has arrived, and to which all varieties of generation are reducible. It is :—

"The formation of new individuals may take place, in some instances, by germination from, or division of, the parent-being ; but this process is an exhaustive one, and cannot be carried on indefinitely ; when, therefore, it is necessary to ensure the continuance of the species, the sexes must present themselves, and germ and sperm must be allowed to come in contact with each other."

There is further to be observed, that every animal, in journeying through the successive phases of development, assumes an immense variety of forms—in fact, undergoes *metamorphoses* : but, in the mammals, these changes are concealed from view, and take place in hidden depths ; while in the insects they are open to common observation. Is there any law of these alterations thus regarded ? And again Dr. Lawson expresses for us the second great philosophical generation of M. De Quatrefages : viz.—

"Those creatures whose ova—owing to an insufficient supply of nutritious contents, and an incapacity on the part of the mother to provide for their complete development within her own substance—are rapidly hatched, give birth to imperfect offspring, which, in proceeding

to their definitive characters, undergo several alterations in structure and form, known as *metamorphoses*."

We would gladly pursue the subject further : but have room only to quote from our author on a subject, on which much has been written in a spirit owing its fervour to theologic antipathies in quite equal degree with scientific devotion.

"The general phenomenon which we are now considering seemed for a long while, under its forms of *true metamorphosis* and *genea-genesis*, to supply an argument to the advocates of spontaneous generation. Until the time of Rédi and Vallisneri, insect larvae were thought to be formed by the action of the physico-chemical forces on decomposing organic matter. Even in a few modern works it is asserted that the intestinal worms are the immediate products of the animal in which they are found. We have seen that the best-ascertained facts lead to a diametrically opposite conclusion. For a long period it has been known that the caterpillar proceeds from two pre-existing butterflies ; and we mentioned how recent investigations demonstrated the origin of the Cercarie, Cysticerci, &c. We are now aware that all those neuter individuals which reproduce without the intervention of sexes, and whose multiplication was so long a mystery, are the equivalents of simple buds. We have shown that the bud and unfecundated ovum can only produce individuals, or at the utmost a few generations ; and finally, we have to prove that the *fecundated ovum* alone belongs the task of perpetuating the species."

"Now in order to carry out this general law it is necessary that there be a female to secrete the ovum, and a male to fecundate it. Hence every animal proceeds, mediately or immediately, from a father and mother ; and what we here assert of animals applies, as we have seen, with equal force to vegetables. Consequently the discoveries relative to *genea-genesis* strike at the very lowest foundations of the spontaneous generation doctrine."

The author's general conclusion is, that there are three great phenomena presented by the animal kingdom in the development of living beings. *Transformation* presents itself in all ; and is alone concerned in the development of most of the higher animals. *Metamorphosis*, properly so called, comes next ; but it is fundamentally a phenomenon of transformation which occurs beneath our eyes, instead of taking place within the envelopes of an ovum. Then *genea-genesis* presents itself ; but from being essentially connected with the processes of growth and progressive individualisation, it is for that reason associated with the other two phenomena. If we apply the term *general metamorphosis* to them all, as terminating in the same result, the law thereof is, that "its phases become more numerous and better defined in proportion as we descend in the scale of beings."

Dr. Lawson has put in his personal protest against the author's doctrine, that *vital operations* are not to be explained by the known laws of *force*, as it exerts itself through matter, but are explicable only on the supposition of a *vital power*. But we shall—and the more readily for that dissent having been expressed by the translator—quote M. de Quatrefages on this point.

"Electricity, heat, and chemical affinity operate in living beings, and are certainly engaged in the production of the *vital vortex*. Nevertheless, they labour only under the control and regulation of a superior force—*life*, which modifies all brute forces, and causes them to produce muscle and blood instead of ammoniacal salts ; bones, instead of phosphate of lime ; and plants and animals, instead of mere inorganic lifeless masses.

"All force is blind and must necessarily be directed. In order to produce a certain determinate species and not a kindred one, in order to avoid being lost amid the various paths of metamorphoses and genea-genesis, it is requisite that even life itself should be placed beneath the control of something still superior."

"This something is the specific nature of each being that which each plant and animal has received from its ancestors, through the intermediation of the seed or ovum from which it was produced, and which it will transmit to its descendants by the intermediation of the germ which it gives rise to it in its turn. If we could go back for generations and ages we should still find the same questions presenting themselves, and invariably similar facts would give rise to like replies. In order to explain organic nature, it would be necessary to refer to the very origin of all things."

We cannot doubt that even this inadequate notice will sufficiently commend M. De Quatrefages's work to all our readers for whom the higher physiological studies have any attraction.

SERIES OF DISCOURSES BY M. PRESSENE.*

The name of M. E. de Pressensé, as that of an eloquent writer as well as penetrating thinker, and one whose zeal enlists all his powers in the championship of evangelical truth, is well known, as Dr. Alexander remarks, "to all who take an interest in the state of religion on the continent." His previous works, including a "History of the First Three Centuries of the Church," and "The Religions before Christ" (reviewed in the *Nonconformist* of April, 1862), were eminently characterised by philosophical discernment and breadth of Christian sympathy ; and the present production has furnished an op-

* *The Redeemer* : Discourses by EDMOND DE PRESSENE, D.D. With Introduction by Dr. ALEXANDER Edinbrough : Clarke.

portunity for bringing the varied lights of thought, study, and research, to bear upon the greatest subject with which the pen of a Christian man can be occupied. We are speaking of the work before us as new ; but it has already passed through two editions in French (1854—1858). It was evidently written throughout with an eye to prevalent forms of scepticism and infidelity ; and though prior in date of publication to the notorious work of M. Rénan, it is admirably adapted,—by the singleness of purpose with which it holds up to men a Redeemer to be trusted and adored, not an amiable though exalted enthusiast to be sentimentally and pityingly admired—to counteract the pernicious tendencies of that fascinating romance of the Gospel. Valuable, and indeed indispensable, as are apologetic works of a critical and historical nature—and M. de Pressensé is not the man to depreciate such—he has laid hold of the great truth that the apology of Christianity is the power of Christ displayed in its relation to human need. "The apology of Christ," to quote M. de Pressensé's own words, "consisted mainly in an appeal from unbelief to consciousness of immortality, from the wandering reason to the perverted conscience. . . . The preacher of repentance has ever been the precursor of Christ, . . . because he appeals to the deepest and most earnest need of the soul,—the need of salvation." It is the Christ who is "mighty to save" from the deep-wrought ill, which all truly feel even when they least confess it—whom the author here upholds, to subdue the opposition and unbelief of human hearts.

The plan of M. de Pressensé's work constitutes it a kind of systematic exposition of God's redemptive work as developing itself from the earliest germs of Old Testament revelation to the crowning "It is finished" of Calvary. Commencing with the fact of man's fall and departure from God, and the first dim intimation of deliverance and restoration by the "seed of the woman," the author discusses briefly and freely, but penetratingly, the expansion of revealing light, as one family and thereby one nation, is chosen to be its vehicle and the medium of its transmission to the rest of the world. The spirit of arrogant, self-confident criticism is warned off, so that we may be fitly moved by the spectacle of the Great Father imparting to His even less than children, by humble, condescending modes, the lessons of His holiness, justice, and truth. The preparation of the world for the final manifestation of God in Christ, is ably traced, not only in the pictorialism of Jewish ritual, but in the various experience, by which these heathen nations with which Christianity was destined first to come into contact, were disciplined to a sense of their own needs, and their own inadequacy to supply them. This is the ground traversed in the work before referred to—"The Religions before Christ"—and the fulness of the writer's knowledge enables him to tread it both safely and boldly. Wondrous as were the developments of human thought, poetry, art, virtue in Greece,—nobles of heathen lands—he shows that the preparations for salvation, even here, consisted chiefly "in a long and overwhelming experience of human impotence ; a series of fruitless attempts to find God ; a groping onwards towards the light." "This great work was completed," he powerfully adds, "when man, overpowered by a darkness almost as thick at the end as the beginning of history, uttered a long cry of distress." Very impressive and touching—and in the main most just—is the picture drawn of the exhaustion of the most enlightened portions of the world at the time when Christianity started on her heavenly mission. But if the preparation of the heathen world was chiefly negative—a realisation at once of utter need and as utter impotency—that of the selected nation, the Jews, drew out step by step the loftiest possibilities of human nature. With the Law, imperious, exacting, terrifying, and full of humiliating conviction, on the one hand, and Prophecy on the other hand to cheer with forgiveness, consolation, hope,—those who understood what Judaism really was, were prepared when Christ came, as by one step to emerge from bondage into freedom,—from a dim though widening and brightening light into the full radiance of Christian purity and freedom.

The chapters which follow, on Christ—His divine-human nature, and His functions as a Teacher or Prophet, as Sacrifice, and as King,—are crowded with rich and glowing thought and appeal. The writer—or preacher, for these discourses have been in substance delivered from his own pulpit—appears ever penetrated by the deep conviction that what he has to do is rather to win souls, than to complete a demonstration ; that, if he fail, it will be rather through moral and spiritual imperfectness, than from any logical or rhetorical deficiencies. "Behold the Lamb of God, which taketh away the sin of the world,"—is the substance and burden of every discourse ; and not one of them is without passages in which

the personal aspect of the entire question is presented with affectionate pathos. It is not necessary for us to attempt to analyse these admirable and impressive discourses:—let it suffice to say that we know none more calculated to bring home to an earnest mind, the attractiveness and the glory of the Christ of the New Testament. We shall more gratify our readers by transcribing one or two of the many eloquent passages with which the work abounds, showing the true insight and Christian discernment of the writer. The following paragraphs bring out into clear light the proper relation of the miracles of Christ to His work as a Teacher and Redeemer:—

"The idea of miracles is essentially linked with that of a revelation. Pardon itself is the first miracle,—it is the most difficult of all, and after it no other need surprise us. . . . Particular miracles were only like radiations from the essential miracle, which was the accomplishment of the work of salvation. The greatest miracle, pre-eminently the miracle, was the person of Christ, for it is in Him that the Divine mercy has been fully manifested for the destruction of the fruits of sin, the natural consequences of the fall. . . . The Saviour's works had no value as evidence, save so far as they led to the discovery and discernment of His mission, and guided men to Himself. They demonstrated the fact that He was approved of God and invested with His power. They revealed His nature in a most impressive manner, being like brilliant reflections adapted to strike every eye. Particular miracles considered exclusively as marvels had no value in the Saviour's view. . . . Faith rests upon the sight of the heart and conscience: but in a miracle that is only a marvel, there is nothing for the heart or the conscience. Christ always refused to work marvels. You remember how He replied to those who said, 'Master, we would see a sign from Thee.' . . . The important fact, then, regarding the miracles of Christ, is, that they are not simple prodigies, but that they bear the impress of His person and are its illustration."—Pp. 270, 271.

We add a few fragments culled almost at random. In the following, the relation between Law and Prophecy as indicated above is set forth in a striking manner:—

"Prophecy saved man from sinking in despair. Like the angel that collects our sighs and our prayers, it received the tears and the groans which the Law drew forth from man, and changed them into prayers. The Law cast him down in the dust, wounded and bleeding. Prophecy raised him up and poured into his wounds the oil and wine of celestial love. . . . The Law cried, Desolation, desolation! Prophecy overpowered its voice with the words, The desert shall blossom as the rose! . . . Thus the Law and Prophecy marched side by side, the one thundering and terrifying, the other consoling and strengthening."—P. 74.

The following sufficiently explain themselves:—

"A plan which is absolutely perfect implies moral perfection. At the highest summit all the lines meet, they are broken and separated only lower down. The perfection of intelligence must correspond with the perfection of the moral life. We could suppose a thought only half enlightened to be compatible with a heart more or less depraved. But if the reason be completely luminous, we may conclude that the soul is wholly pure. As long as there is one sin in the soul, there will be a shadow over the intellect; if the intellect be wholly without shade, it is because the being to whom it belongs is without sin. The perfectly true and the perfectly good blend in one ray bright as it is pure. Thus from the perfection of the plan of Christ we may at once infer His sanctity."—P. 203.

"The life of Christ could not have been one of perfect love if He had not added joy to the sacrifice; first, because a sacrifice offered in bitterness is illusive, and then because joy—a pure and holy joy—is inseparable from love. For love dilates our soul; makes it fruitful—answers to its highest wants. The communion of hearts in love is the pre-eminent happiness. We may hence conclude that, where joy fails, love also is wanting. It is, then, only partial sacrifices, half refused or disputed with God, which leave sadness behind them."—P. 222.

"Impotence is the punishment of mere religious talkers. . . . The consciousness of justly-merited feebleness is the great and bitter suffering belonging to the ministry of the Word. The bustle of living life,—flowing words of piety while the life is mean and poor,—this is the great evil of the Church in our day."—P. 252.

The translation of M. de Pressensé's work is admirably idiomatic, free, and unaffected. We have not had the opportunity of comparing it with the original; but so far as internal evidence enables us to judge, it appears every way worthy of the eulogium pronounced upon it by Dr. Alexander in his introductory remarks.

It is, perhaps, worth while to note that the author has incidentally introduced a few observations on the subject of the observance of a weekly day of rest and spiritual service, which English readers will more or less dissent from. This is one of those subjects on which divergence of opinion—so long as it reverently bases itself on the New Testament—should be met with frank Christian charity. But M. de Pressensé appears to us to be imperfectly acquainted with those hallowed associations and deep convictions, which lead us—we trust not in the spirit of the Old Covenant, but of the New—to cling to the observance of the weekly "Lord's Day" as one of our most precious of privileges, and to look upon him who would deprive us of it as acting an enemy's part. There may be much that is short-sighted and unwise in our mode of Sunday observance; but of this we have no doubt, that of all social institutions current amongst us, there

is none which more ministers to true enjoyment than this so-called relic of Judaism, of which M. de Pressensé speaks so disparagingly.

BRIEF NOTICES.

Righteousness by Faith. By C. P. M'ILVAINE, D.D., &c., Bishop of the Protestant Episcopal Church, Ohio. Second Edition. (S. Low, Son, and Co.) The Tractarian movement at Oxford when at its height called forth a host of books on the opposite side, of which only a few are likely to be remembered after another twenty years. Amongst them were a few that had the character of greatness; and with these must be numbered the "Oxford Divinity," of Bishop M'Ilvaine, of Ohio. Directly and strongly controversial, as it required to be, and dealing at close quarters with the principles and aims of the Tractarian system, it was yet much more than an occasional work; for it went to the root of the controversy then raging, by the discussion, after the broadest manner, of the grand fundamental question of Christian theology,—“What is that, for the sake of which God may receive a sinner to ‘grace, may acquit him from the curse of the law, and ‘make him an heir of everlasting life?’ Besides the ever clear and forcible argumentation of Dr. M'Ilvaine himself, the book had the great value of a large body of selected passages on its great subject from the writings of the most eminent theologians of the Reformation and of the elder divines of the Church of England—the ground chosen being that of Church controversy, and not of critical comparison of the new theology with the Scriptures. A great reputation was made by the book both in America and in this country; and those who had made themselves minutely acquainted with it have since continued to value it as one of the noblest modern expositions and defences of Protestant doctrine, and one especially, in consulting which, the most cultivated divine may often save himself the pains of research amongst the authors of the seventeenth century. It is this well-received work which now reappears as “Righteousness by Faith”; with the further explanatory title, “The Nature and Means of our Justification before God,—illustrated by a Comparison of the Doctrine of the Oxford Tracts with that of the Romish and Anglican Churches.” Its republication is due, we are told, not to a demand which would justify a book-selling enterprise, but to the desire of “many zealous ‘advocates of the great truth it maintains, which ‘has prevailed with one of them to provide the means of ‘perpetuating it in stereotype.” Certainly this is to be rejoiced at; for the work of the book, so far from being done, is continually still to be done; for it deals with errors that have their root in the commonest tendencies, and that will surely reappear as a reaction against others seemingly opposed to them, but actually implied by and complicated with them. Early in the Tractarian movement it was predicted by thoughtful observers conversant with the history of theological and ecclesiastical tendencies, that the pendulum must swing from this extreme right to the portentous left of Rationalism, the movement being still from the same point of suspension. And so it has proved; and Dr. M'Ilvaine in a new preface to this work, most ably indicates the relation of the inquiry he has pursued to that “Rational scepticism which has arisen in the very ‘halls where the Tractarian first appeared.” But the present condition of Anglicanism is also judged to be such as to permit such a treatise as this a prominent place and much further usefulness. It is said quite unexaggeratedly—“We must not mistake change of ‘policy for decrease of zeal, or of influence. . . . ‘The silence of the mine has succeeded to the noise of ‘the assault. The sower quietly sowing his seed has ‘succeeded to the soldiery storming a fortress. The ‘latter gained a field, and the former is now tilling it. ‘Bustle had once its day, quietness has it now. The ‘strategy has changed, not the enemy; the policy, not ‘the cause.” And it is once more needful, in view of the more retired activity of what was once called “Tractarianism,” to point out that its chief positions, as to the ground of the authority of Scripture, as to the insufficiency of the evidences, as to the idea of development, as to the doctrine of reserve, and as to the ordinance of preaching, to go on further, are such as still and ever “prepare the way for, and introduce and ‘educate, a school of just such Rationalism as that ‘now attracting the attention of all England.” We do not attempt the criticism of a work so long before the world: but content ourselves with this account of its reappearance, and with words of general but very emphatic commendation—though by no means desiring to be considered as holding all the particular views, or approving all the modes of representation, which the author has adopted. The volume closes with a charge to the clergy, delivered so late as the summer of last year, on “The Work of Preaching Christ,” which, besides a summary view of the facts and doctrines involved in a Scriptural preaching of Christ, contains a few heart-reaching words on the state of mind and spirit which qualifies a minister to be a faithful preacher of Christ. Good indexes of subjects and authors add greatly to the value of the book, by facilitating reference to its very varied contents.

George Whitefield. By J. R. ANDREWS. (Morgan and Chase.) The author remarks that during the almost

century since Whitefield's death, “no biography”—by which we suppose he means a duly extended book—has appeared, except that of Dr. Gillies, two years after the great preacher died, and that of Dr. Philip, more than twenty years ago; and he expresses the opinion, that “a ‘narrative in a popular style, free from digressions as ‘much as possible, unencumbered by extraneous matter ‘—exhibiting, in short, Whitefield in his inner life, ‘just as he was, in all the simplicity and freshness of ‘his character, is a desideratum.” Such a book he has succeeded tolerably well in producing. He shows a thorough love for his subject, and never intrudes himself on his reader's attention. He seems to have read everything that could supply him with materials; and he shows considerable power in shaping them to his purpose. The closing chapters may be chargeable with a little too much and too indiscriminate love of anecdote and some want of judgment in the use of it. In fact, like much of the travelling story about celebrated men, these have a motley character not greatly helpful to an impression of the man “just as he ‘was.” The author's style is occasionally somewhat loose; but apparently through oversight rather than want of force of expression or clearness of mind. On the whole, we are of opinion that he has produced by far the most readable memoir of Whitefield that we have, and one deserving of large popularity.

Bell's English Poets:—Early Ballads;—Ben Jonson's Poems;—Shakespeare's Poems;—Cowper, Vol. I., (Griffin and Co.) We noticed these and the other works of the series when they appeared as the “Annotated ‘English Poets”; and we warmly commended them, for beauty and convenience, and for every way satisfactory editing. They were cheap at first, and are now reproduced at eightpence a volume, in good cloth binding,—the cheapest production of our standard poets, and at the same time the most elegant and portable, that has ever been witnessed.

LITERATURE, SCIENCE, AND ART.

The *Englishwoman's Journal*, incorporated with the *Alexandra Magazine*, will, from the present month, be published by Messrs. Jackson, Walford, and Hodder. The same firm announce a cheap issue of the Rev. Charles Stanford's “Joseph Alleine, his Companions and Times.” Also a new tale by the author of “The Junior Clerk,” entitled, “Tossed on the Waves, a Story of Young Life”; and a volume of discourses by the Rev. R. W. Dale, M.A., of Birmingham, successor of the late John Angell James, entitled, “The Jewish Temple and the Christian Church.”

Messrs. Longman and Co. are about to publish, “Rome Ancient and Mediæval, being a History of the City from its Foundation to the Sixteenth Century,” by Thos. H. Dyer; “Last Winter in Rome and other Italian Cities,” by C. R. Weld; “The Autumn Holidays of a Country Parson—Essays Consolatory, Æsthetic, Moral, Social, and Domestic,” being a selection from the contributions of A. K. H. B. to *Fraser's Magazine and Good Words*; “Explorations in South-West Africa,” by Thos. Baines, with a map and illustrations; and other works.

Messrs. Sampson Low and Co. will publish shortly “The Times' Bee-Master, his Bees and Beehives,” being Dr. Cumming's letters to that journal.

Messrs. Virtue Brothers will shortly publish in a complete form Mr. Thomas Wright's “History of Caricature and Grotesque in Literature and Art,” forming a complete history of comic literature and art. The work is profusely illustrated with woodcuts.

Messrs. Hamilton, Adams, and Co. have just published a volume of poems by Mrs. Ann Stuart Thompson, an American lady, who resided for some time in England.

The Birmingham Musical Festival terminated on Saturday, and proved a remarkable financial success. The receipts are about 1,000*l.* in excess of those at the festival of 1861, which produced 11,453*l.* There will be a large surplus for the funds of the General Hospital of the town. The great feature of the festival was the performance of Costa's “Naaman,” which was produced on Wednesday last. There was an immense audience. The enthusiasm of the audience was unbounded. At the close of the oratorio, the Town-hall literally rang with acclamations for several minutes. “There can be no doubt,” says one critic, “that ‘Naaman’ evinces, if not a higher genius than ‘Eli,’ a greater maturity of artistic skill and judgment, the fruit of nine years' ardent and energetic study of his art. ‘Naaman’ will give its author a right to a place among the foremost musicians of the age. In the production of this work, M. Costa has had the assistance of his previous collaborateur, Mr. Bartholomew, the friend and associate of Mendelssohn in the preparation of some of his greatest works, ‘Elijah’ especially.”

Gleanings.

An iron-clad ram for the Turkish Government has just been launched on the Clyde.

In 1863 there were 27,861 County Court warrants of commitment issued, and 8,588 persons were actually committed to prison.

Mr. Glaisher made his twenty-second balloon ascent for scientific purposes, on the 1st. The ascent was made from the Crystal Palace. The greatest height reached by the aeronauts was close upon 14,000 feet.

A lady has given, through Messrs. Hoare, the bankers, a donation of 5,000*l.* to the National Life-boat Institution.

Cardinal Wolsey's Chapel is henceforth to be called the Prince Consort's Memorial Chapel, and the decorations will be exceedingly magnificent.

The lime light is now supplied to every ship in the Channel fleet for night signalling, having superseded all other signal lights, and especially those with coloured glasses.

The manner of advertising for a husband in Java is by placing an empty flower-pot on the portico roof, which is as much as to say, "A young lady is in this house. Husband wanted."

The status of Father Mathew, in Cork, is to be inaugurated on the 10th October. Every effort is being made to divest the ceremonial of all party demonstration.

Bunyan is becoming popular in Germany. Several German versions of the "Pilgrim's Progress" already exist; and now "The Holy War" has also been translated and published.

A Rotten-row is about to be made in St. James's park, and a strip of ground, forty feet wide, is being abstracted from the enclosed space the entire length of Birdcage-walk.

In a notice of the Mersey river traffic, it is stated that the penny ferry-boats draw an annual revenue of 39,000*l.*, and convey back and forward 7,000,000 of passengers in a year.

Upwards of fifty Cornish miners have written to their families in the course of the past month, announcing their return from America on account of the great depreciation in the currency of that country.

The great bed of Ware, for many years preserved in the Saracen's Head Inn, at Ware, was sold by auction last week. It was ultimately knocked down at 100 guineas to a broker, who, it was stated, held a commission of Mr. Charles Dickens.

An American editor thus distinguishes between different sorts of patriotism:—"Some esteem it sweet to die for one's country; others regard it sweeter to live for one's country; but most of our patriots hold it sweetest to live upon one's country."

The Highlands and Islands of Scotland are now within twenty-four hours' distance of London, and there is every prospect that before the close of another year there will be an iron road from the Land's End to John o' Groats.

A happy couple presented themselves at Dewsbury Church a few days ago to be united in the holy bonds of matrimony. The ages of the pair and of their "best man" united were 220 years. The lovely bride of 72 had to be assisted out of the cab to undergo the interesting ceremony by two "youths" aged 74 years each.

WEATHER PROPHECIES.—Mr. William Sharman, of Holloway Observatory, ventures on the following prediction as to the weather of the next two months:—"September 15 to 27, continual rain, heavy storms. October 3 to 12, hail storms and very cold. October 13 to 28, very dry, extreme cold. And from this date the signs point to a long continuance of fine weather."

SIMPLE MODE OF PURIFYING WATER.—It is not so generally known as it ought to be that pounded alum possesses the property of purifying water. A table-spoonful of pulverised alum sprinkled into a hoghead of water (the water stirred at the same time) will, after a few hours, by precipitating to the bottom the impure particles, so purify it, that it will be found to possess nearly all the freshness and clearness of the finest spring water. A pailful containing four gallons may be purified by a single tea-spoonful of the alum.—*American Paper.*

DIAMOND CUT DIAMOND.—The late Marquis of Waterford was in the habit of riding in the second-class carriages of the railroad in his vicinity. Such a course very highly disgusted the proprietors, and they resolved to cure the marquis of his eccentricity. Accordingly, on one occasion, as he was sitting in a second-class carriage, a sweep, who had previously been in a third-class carriage, was invited out, and placed by the marquis's side. His lordship immediately got out and purchased a first-class ticket, on delivering which to him the clerk laughed, as if the company had gained a victory. But Lord Waterford quietly walked to the train, gave the first-class ticket to the sweep, gravely escorted him to his place of honour, and then resumed his own place in the second-class, from which the proprietors never again sought to remove him.

THE PHOTOGRAPHER AND HIS SUBJECT.—At the London Sheriff's Court, on Friday, before Mr. Gibson, a Mr. Warren brought an action against a photographer named Anderson, to recover 10*s.* 6*d.* damages, alleged to have been sustained in consequence of defendant not taking a dozen correct full-length photographic portraits of the plaintiff. Plaintiff, upon being sworn, stated his grievance, and at once produced the portraits. His Honour: Let me see them. They were handed up, and his Honour looked alternately from them to the plaintiff, remarking at last, "Why, really, Mr. Warren, I do not see how you can complain. I think they are exceedingly well done. In fact, if anything, the defendant has made you too good-looking." (Laughter.) Upon this the plaintiff, to the great astonishment of every one in court, quickly left the witness-box, leaped over the barrier in front of the clerk's desk, and jumped on to a chair. His Honour looked considerably surprised at this, but he was still more startled to see the plaintiff draw himself up straightly, and, holding his arms tightly by his side, ask, "There, your Honour, do you see anything amiss

in my legs?" (Roars of laughter.) His Honour (laughing): I do not see anything the matter with the portrait. Perhaps Mr. Buchanan will look at it. Mr. Buchanan thought it was a very good portrait. Plaintiff: But the legs—the legs—that is what I complain about. Mr. Buchanan: Perhaps while you were being taken you drew your coat over your legs in some way. Plaintiff: My legs are all right, but he has made one shorter than the other. (Laughter.) I showed the portrait to a lady, and she did not approve of it at all. His Honour really did not see any just ground for this action. In fact, the plaintiff had not even a leg to stand on. (Laughter.) The photographs were exceedingly well done, and plaintiff must be nonsuited. Defendant asked for costs, which were allowed.

WINGED WORDS.—The *Norfolk Chronicle* records at great length an interesting lecture at Norwich, by the Rev. G. F. Price, on "Winged Words," in which, having intimated the probability of Adam and Eve originally having conversed in interjections, and highly eulogised Archbishop Trench's book on the study of words, he gave some happy explanations of the original meaning of words. Thus, as to the much abused title of "lady":—"What was our idea of a lady now?" In this age of finery and pretence, and money-worshipping, when the latitude of our fair ones was greater than their longitude—who was to determine what constituted a lady? "Lady" came from an old Saxon word *Lafdig*, and *Lafdig* signified a loaf-giver, because in ancient times the poor were felt to be the children of the rich, and she was the lady who dispensed to them their daily bread. And still he thought, in these presumptuous days, that the loaf-giving disposition was the one genuine characteristic of the lady. Be her social condition or her wealth what it might, she was no lady whose spirit was not tender towards the needy, whose heart was not generous, kind, merciful, and unselfish. A strange and almost unaccountable modification of meaning had overtaken, in these late ages, some of our commonest words, and bestowed upon them a signification which seemed entirely alien from what they were once privileged, at the first, to mean and to stand to. The lecturer instanced this in the case of the word "villain," the meaning of which is now generally understood as a worthless fellow, a rascal, and a scamp; but the word villain once signified an honest though humble servant, a farm labourer, or serf, and there was still a version of the Bible to be seen in print which commenced a famous epistle with the words—not "Paul the servant of Jesus Christ"—but "Paul the villain of Jesus Christ." Again: when a man said "Zounds," the poor heedless tongue was calling to its witness the everlasting wounds of Him who bare them for us; and just so there was another word—"the devil-a-bit." "Devil-a-bit" implied this terrible imprecation, "May I become the prey of the devil if I give, or concede, or depart a bit!" There was another, and an old expression, which he had not heard in the eastern counties, but which was common in Somersetshire—"Please the pigs." Extraordinary as it might seem, originally when a man said, "Please the pigs," he meant to signify nothing less than "Please God," for the word now written pigs used to be written "pyx." "Oh my eye and Betty Martin," was nothing more than our vulgar English for the Latin, "*O mihi beate Martine.*"

THE ROYAL POLYTECHNIC INSTITUTION, although closed at present for necessary repairs and decorative embellishments, will reopen on Monday, September 19th, when Professor Pepper will produce an entirely new lecture, which it is expected will be a companion one to his celebrated Ghost Entertainment. The subject he has selected is "Sound and Acoustic Wonders," such as the Talking Heads—the Telephonic Concerts—the Invisible Girl, &c., &c. The Ghost scenes will be continued on account of their amazing attractiveness, under the auspices of Mr. J. L. King—a new musical entertainment is to be provided by Mr. Coote, illustrating the favourite story of "Sinbad the Sailor."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The directors of the Bank of England raised their rate of discount to 9 per cent. on Thursday last. So long as speculators are tempted by enormous dividends to embark their capital in the promotion of foreign companies and loans to foreign Governments—so long probably will the Bank directors endeavour to check the tendency by making them pay proportionately for their accommodation here.

Consols have improved since last week's quotations. The closing prices yesterday were 88½ to 1 for delivery, and 88½ to 3 for 11th October.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, September 7.

ISSUE DEPARTMENT.

Notes issued .. £26,875,895 Government Debt £11,015,100 Other Securities .. 3,634,300 Gold Coin & Bullion 12,226,895

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000 Government Securities £10,707,095 Reserves .. 3,879,270 Other Securities .. 20,318,310 Public Deposits .. 6,022,373 Notes .. 6,067,030 Other Deposits .. 12,904,055 Gold & Silver Coin 713,552 Seven Day and other Bills .. 557,259

£37,915,987

Sept. 8, 1864.

W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

REDFORD.—August 31, at 3, York-terrace, Hull, the wife of the Rev. R. A. Redford, M.A., LL.B., of a daughter.
CHANCELLOR.—September 1, the wife of the Rev. Henry John Chancellor, of Salisbury, of a daughter.
TRITTON.—September 7, at Great Yarmouth, the wife of the Rev. Wm. Tritton, of a daughter.

MARRIAGES.

KERSHAW—WELLS.—On the 30th ult., at the Particular Baptist Chapel, Rochdale-road, Manchester, by the Rev. A. B. Taylor, Mr. Thomas Kershaw, of Manchester, to Sarah Jane, youngest daughter of Mr. Charles Wells, Leeds.
GOOD—VICKERS.—On Thursday, the 1st inst., at Silver-street Chapel, Whitby, by the Rev. J. C. Potter, the Rev. James Good, about to proceed as a missionary to Griqua Town, South Africa, to Isabella Vickers, eldest daughter of the late Samuel Andrew, Esq., Spittal Bridge.
GARNER—PEACH.—September 1, at the Independent Chapel, Melton, Mowbray, by the Rev. Joseph Twidale, Mr. William Garner, ironmonger, to Mary Ann, second daughter of the late Mr. Joseph Peach, all of Melton. No cards.
SCOTT—BRADLEY.—September 3, at the Independent Chapel, Ecclehill, by the Rev. John Aston, Mr. John Scott, of Bolton, to Miss Hannah Bradley, of Ecclehill.
SMITH—CHAPLIN.—September 5, at Queen's-road Chapel, Dalton, by the Rev. I. Edwards, B.A., cousin of the bride, Frederick, youngest son of Mr. William Smith, of Wickham Market, Suffolk, to Maria Jane Speed, youngest daughter of the late Mr. Frederick Chaplin, of North Weald, Essex. No cards.
PERRY—WYKES.—September 5, at Park Chapel, Camden-town, by the Rev. W. Landels, Mr. P. P. Perry, of Dunston Mills, Northampton, to Mary, widow of the late Mr. T. S. Wykes, solicitor, Croydon, and youngest daughter of Mr. B. Stevenson, Northampton.
BANISTER—HARWOOD.—September 6, at the Independent Chapel, Edgeworth, by the Rev. George Dunn, Mr. Joseph Banister, to Miss Betsy, the daughter of Mr. L. Harwood, all of Edgeworth.
GREAVES—GRAY.—September 6, at the Independent Chapel, Southport, by the Rev. J. S. Millson, Charles Hazlehurst, only son of Mr. William Greaves, Sheffield, to Theresa Hannah, only daughter of Mr. John Gray, of the same place. No cards.
COOPER—HORNE.—September 6, at the Congregational Church, Ealing, by the Rev. W. Isaac, Mr. Henry Cooper, Park-street, Grosvenor-square, to Anne, eldest daughter of the late Captain W. A. Horne, Banff, Scotland, and niece of Mr. J. N. Horne, Ness House, Ealing, Middlesex.
TURNER—ALEXANDER.—September 7, at the Congregational Church, Winchester, Mr. W. Turner, to Miss E. Freemantle, both of Winchester.
DEED—BARTON.—September 7, at Haverstock Chapel, by the Rev. J. Nunn, Alfred Deed, Esq., of 4, Eton-villas, Haverstock-hill, and second son of John S. Deed, Esq., of Highbury New-park, to Emily, second daughter of Samuel Barton, Esq., of 7, St. John's-park-villas, Haverstock-hill. No cards.
GOODALL—LACKEY.—September 7, in the Independent Chapel, Durham, by the Rev. Samuel Goodall, the Rev. Fairfax Goodall, of Chester-le-Street, to Anne, second daughter of the late James Lackey, of Chester-le-Street.
GLOVER—J. CKSON.—September 7, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Mr. Wm. C. Glover, to Sarah, eldest daughter of Mr. Wm. Jackson.
MCALPIN—GERDES.—September 7th, at Gallowtree-gate Chapel, Leicester, by the Rev. J. Allanson Picton, Mr. John William McAlpin to Maria Louise Johanna, eldest daughter of Herr Gerdes, of Boizenburg, Mecklenburg-Schwerin. No cards.
MARTIN—CAMM.—September 8, at Mount Zion Chapel, Sheffield, by the Rev. David Loxton, William, youngest son of Mr. W. Martin, to Bathia, only daughter of the late Mr. William Camm, spindle manufacturer, of Dronfield. No cards.
TAPSCOTT—REECE.—September 8, at the Independent Chapel, Axminster, by the Rev. S. J. Le Blond, Mr. William Hy. Tapscott, youngest son of Mr. Henry Tapscott, of South Petherton, Somerset, to Mary Elizabeth, eldest daughter of the late Mr. James Reece, of Axminster, deceased.

DEATHS.

MUIR.—August 23, Margaret, relict of the Rev. J. H. Muir, for many years pastor of Queen-street Chapel, Sheffield, aged sixty-seven.

HOLLOWAY'S PILLS.—FOR ALL AGES.—Such testimony to the merits of this medicine as that contained in a letter lately received from a lady by Professor Holloway should be impressed on all aged sufferers. "What induced me principally to apply to you was that my mother, who is over eighty years of age, found very great benefit from the use of your remedies." The value of such disinterested evidence is enhanced by the consideration that medicine usually fails to give any relief at such an advanced period of life. Holloway's Pills are both safe and certain in their action on the stomach, liver, kidneys, bowels, and skin. They act without violence, and do not irritate the nerves or shock the system.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 12.

We had a small supply of English wheat this morning, nevertheless it proved more than sufficient for the demand, and although factors accepted 1*s.* to 2*s.* per qr. less money the bulk of the samples remained unsold at a late hour. Foreign wheat is neglected, and we quote prices about the same as last week, except where sales are pressed, in which case a reduction of 1*s.* per qr. has to be conceded. Malting barley is 1*s.* to 2*s.* per qr. cheaper; grinding and feeding sorts, a dull sale, and prices in favour of the buyer. Beans and peas in small supply, and prices about the same. The arrival of oats for last week is smaller than for some time past. The trade to-day has been slow, and Russian descriptions must be noted rather cheaper than on Monday last; other sorts are 6*d.* per qr. lower.

BREAD.—The prices of wheaten bread in the metropolis are from 6½*d.* to 7½*d.*; household ditto, 5*d.* to 6*d.*

BUTCHERS' MEAT, LONDON, Monday, September 12.

The total imports of foreign stock into London last week amounted to 23,247 head. In the corresponding week in 1863 we received 18,222; in 1862, 11,169; in 1861, 14,327; in 1860, 12,020; 1859, 13,828; 1858, 8,267. There was a full average supply of each kind of foreign stock on offer here to-day, but its general quality was very middling. Sales progressed slowly, at about last week's prices. The arrivals of beasts fresh up from our own grazing districts, as well as from Ireland, were reasonably good as to number, but the condition of most breeds was inferior. From Scotland the receipts were very moderate. Prime Scots, Herefords, Devons, &c., were in good request, and, in some instances, the quotations had an upward tendency. All inferior breeds, however, were dull, at last Monday's currency. The top figure for Scots and crosses was 5*s.* 2*d.* per stb. From Lincolnshire, Leicestershire, and Northamptonshire we received 2,500 shorthorns, crosses, &c.; from other parts of England, 800 various breeds; from Scotland, 71 Scots and crosses, and from Ireland, 400 oxen and heifers. The show of sheep was only moderate, and most breeds were in very middling condition. Downs, half-breeds, &c., sold readily on rather higher terms. Inferior sheep were a dull inquiry, at late rates. The general top figure was 5*s.* 6½*d.* per stb. We were but moderately supplied with calves, which moved off freely, at slightly enhanced rates, viz., from 4*s.* to 5*s.* per stb. There was an improved inquiry for pigs, and prices were well supported.

Per 8lbs. to sink the Offal.							
s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts	3 4 to 3 6	Prime Southdown	5 2 to 5 4	Lambs	3 10 4 6		
Second quality	3 8 4 4	Lambs	3 10 4 6	Lambs	3 10 4 6		
Prime large oxen	4 6 4 10	Large coarse calves	3 10 4 6	Prime small	4 8 4 10		
Prime Scots, &c.	4 10 5 0	Large hogs	3 6 4 0	Meatm. porkers	4 2 4 8		
Coarse inf. sheep	3 10 4 2	Meatm. porkers	4 2 4 8				
Second quality	4 4 4 8						
Pr. coarse woolled	4 10 5 0						
Smoking calves	16 to 21s.	Quarter-old store pigs	20s to 25s each.				

NEWGATE AND LEADENHALL, Monday, September 12.

Moderate supplies of meat are on sale at these markets. For good and prime qualities there is a steady demand at full prices; otherwise, the trade is dull.

Per 8lbs. by the carcass.							
s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Inferior beef	2 10 to 3 2	Small pork	4 4 to 4 8				
Middling ditto	3 4 3 8	Inf. mutton	3 8 4 0				
Prime large do.	3 10 4 0	Middling ditto	4 2 4 9				
Do. small do.	4 2 4 4	Prime ditto	4 6 4 6				
Large pork	3 6 4 2	Veal	3 8 4 8				

PRODUCE MARKET. TUESDAY, Sept. 13.

TEA—There has been a fair supply for superior descriptions of China at about previous rates. A small quantity will be offered at public sale to-day.

COFFEE—The demand for colonial descriptions has been limited, and the few bargains entered into have been at slightly reduced prices.

SUGAR—The market has continued very dull, and a decline of 6d. per cwt. may be quoted in most descriptions. In the Refined Market lower quotations are also current.

RICE—A moderate inquiry has prevailed for East India at about previous quotations.

PROVISIONS, Monday, Sept. 12.—The arrivals last week from Ireland were 7,028 firkins butter, and 2,034 bales of bacon; and from foreign ports 20,052 casks of butter, and 984 bales and 85 of bacon. The transactions in the Irish butter market were to a very limited extent last week; sellers offered at a reduction of 2s. to 4s., without inducing buyers to take. Foreign being in good supply and pressing on the market, prices declined best Dutch 112s. The bacon market ruled quiet at a reduction of 2s. per cwt. Lard remains firm.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 12.—Moderate supplies of home-grown potatoes are on sale at these markets, and the show of foreign produce on sale is tolerably large. Generally speaking the trade is slow. The imports into London last week amounted to 15 bags from Dort, 100 from Antwerp, 630 from Dunkirk; 17 tons from Harleur, 45 from St. Brieux, 58 from St. Malo, 85 from Port Madoc; 68 bags from Boulogne, and 25 sacks from Guernsey.

TALLOW, Monday, Sept. 12.—The tallow trade is quiet to-day, and a further decline has taken place in prices. The quotation for F.Y.C. is 42s. per cwt. on the spot, and 44s. for October to December delivery. Town tallow has realised 41s. 9d. to 42s. net cash. Rough fat is selling at 2s. 2d. per 8lbs.

OIL, Monday, Sept. 12.—The oil trade continues very quiet, and prices have a drooping tendency. Linseed oil is quoted, at 35s. 6d. per cwt. on the spot. Turpentine is in moderate request at 68s. per cwt. on the spot. American refined petroleum 2s. per gallon.

SEEDS, Monday, Sept. 12.—The market for seeds continues firm for all descriptions. There is a continued inquiry for the continent for red seed, but with little offering, buyers find difficulty in completing orders at these limits. White seed does not meet attention at present. Trefoils are without change. Winter tares with improved supply, were 6d. to 1s. per bushel more. Trifolium fully as dear.

WOOL, Monday, September 12.—Since our last report, there has been very little enquiry for home-grown wool, and in some instances prices have given way 9d. to 1d. per lb. For export next to nothing is doing. The supplies on offer are very moderate for the time of year.

FLAX, HEMP, COIR, &c., Saturday, Sept. 10.—The market for flax is steady at full prices. Hemp is in moderate request, at late rates, clean Russian being quoted at 33l. to 35l. per ton. Jute is dull, at about stationary prices. For coir goods the market is steady.

COALS, Monday, September 12.—An advance on last day's rates. Market has an upward tendency. South Hetton's, 20s. 6d.; Haswell, 20s. 6d.; Hartlepool, 20s.; Fees, 20s.; Hartley's, 20s. 3d.; Tanfield, 14s.; Kelso, 19s. 6d.; Eden Main, 12s. 6d.; Holywell 17s. 9d.; East Hartlepool, 20s.; Burns' West Hartleys, 17s.—Fresh arrivals, 40; left from last day, 2.—Total, 42. Ships at sea, 85.

Advertisements.

SURREY MISSION SOCIETY.

The AUTUMNAL MEETING will be held on TUESDAY, October 4, 1864, at the Rev. BENJAMIN KENT'S CHAPEL, NORWOOD.

The Rev. Dr. EDMOND, of Presbyterian Church, Highbury, will PREACH at Noon.

The PUBLIC MEETING will be held in the EVENING, at Half-past Six o'clock.



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